

President Hyde on Finding a Minister
The American Invasion of India, by Rev. J. P. Jones, D. D.

THE CONGREGATIONALIST AND CHRISTIAN WORLD

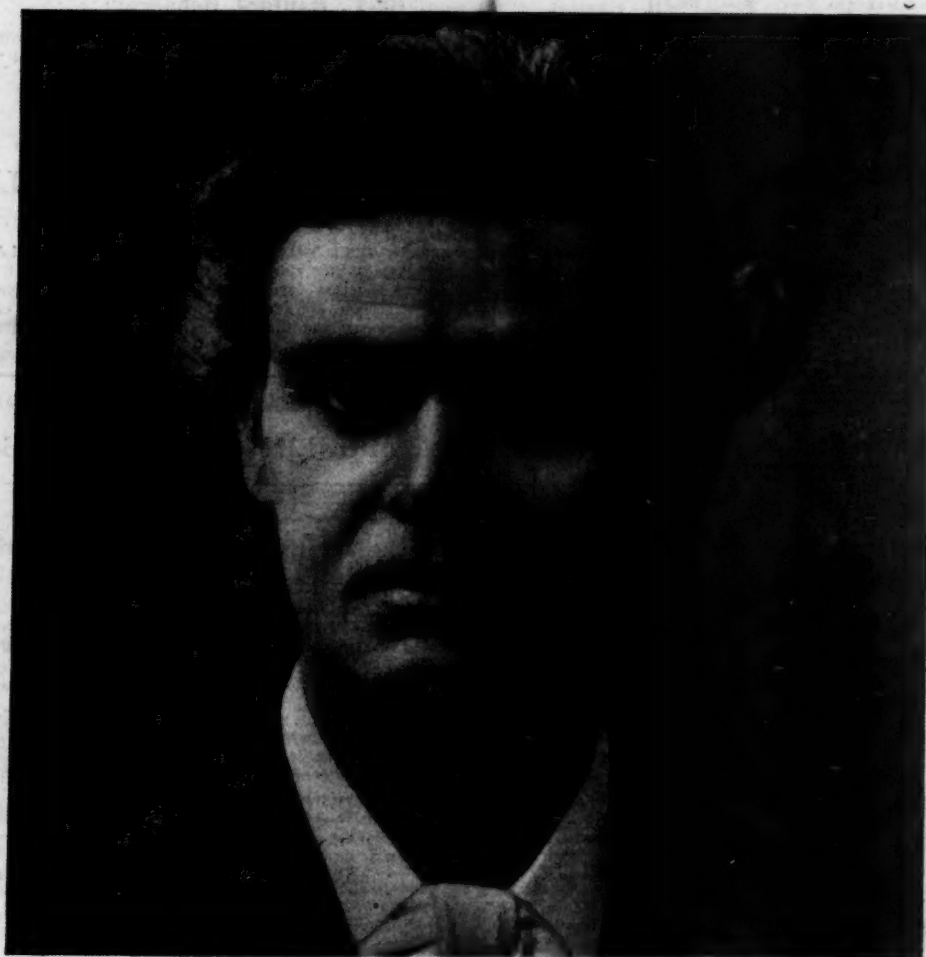
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Volume LXXXVIII

14 March 1903

Number II



REV. REGINALD J. CAMPBELL

Just elected Dr. Joseph Parker's successor at the City Temple, London

Boston

The Pilgrim Press

Chicago

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A Spanish Church in Los Angeles

On Feb. 19 a Congregational council recognized the Los Angeles Spanish Congregational Church of thirty members. It was a unique service, most of the evening program being in the Spanish language. Rev. A. B. Case, a missionary of the A. B. C. F. M. in Old Mexico for twelve years, for several years past has been doing independent gospel work among Spanish-speaking people in California. Last year the Congregational Home Missionary Society commissioned him, and he has labored hard and successfully to develop the work which crystallized that night into a Congregational church. H. P. C.

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Contents 14 March 1903

EDITORIAL:

Event and Comment	373
Our Religious Trust—Is It Coming	376
The School and Religion	376
Christ's Temptation: and Ours	377
In Brief	377

CONTRIBUTIONS:

Pencilings. Peripatetic	378
How to Find a Minister. William De W. Hyde, D. D.	379
The American Invasion of India. Rev. J. P. Jones, D. D.	380
The Annie Laurie Mine. XIV. Rev. D. N. Beach	381
The Music of the Church	382

HOME:

The Voice of the Grass—selected poem	387
Paragraphs	387
Labels. Lily Rice Foxcroft	387
The Home Forum	388
Tangles	388
Closet and Altar	391

FOR THE CHILDREN:

A Rainy Day on the Lawn. Clara D. Pierson	389
The Conversation Corner. Mr. Martin	390

FOR ENDEAVOURERS—Topic for March 22-28

	391
--	-----

THE DAILY PORTION—March 15-21

	391
--	-----

THE CHURCH PRAYER MEETING—Topic for March 15-21

	395
--	-----

EDITORIAL COMMENT

	377
--	-----

LITERATURE

Book Chat	385
-----------	-----

THE KEYSTONE STATE

	386
--	-----

IN VARIOUS FIELDS:

A Spanish Church in Los Angeles	370
A Live and Growing Church in the Interior	384
Notes from the Northwest	392
Among the Seminaries	395
A Medford Edifice Burned	398
News from Berkshire	397
Congregational Club Meetings	397
A Half Century of Ministry in California	398
An Honorable Succession	398

LETTERS:

In and Around Boston	378
In and Around Chicago	383
In and Around New York	399

MISCELLANEOUS:

Our Readers' Forum	378
Biographical	379
Our Benevolent Societies and the National Council	384
A Pastor's Lenten Letter	392
Record of the Week	393
Meetings and Events to Come	394
Marriages and Deaths	394
Woman's Board Friday Meeting	396
Moving for Another Federation	396

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THE CONGREGATIONALIST

Saturday
14 March 1903

and Christian World

Volume LXXXVIII
Number 11

Event and Comment

The Pastor-Elect of
City Temple, London

It is announced that Rev. Reginald John Campbell has been called to be the successor of the late Dr. Joseph Parker. He is of purely Scottish descent, and was born in London in 1867. His grandfather was a Congregational minister and his father was a Free Methodist minister, while he spent his first dozen years in the family of his maternal grandfather, a Presbyterian elder in the north of Ireland. Then he returned to his father's home at Nottingham and studied in the university college of that town. He spent some time as a teacher in a high school in Cheshire, married, was confirmed in the Episcopal church and went to Christ Church College, Oxford, with the intention of taking orders in the Church of England. Here he took prominent part in Y. M. C. A. work in the university, speaking in open air services and sharing in Bible readings in the men's rooms. Becoming dissatisfied with the Anglican position toward other denominations to which his ancestors belonged, he became a Congregationalist and in 1895 accepted a unanimous call to the Congregational Church of Brighton, of which he is now the pastor. He has already acquired national fame as a preacher, and Londoners have been known to go down to the popular seashore resort to spend Sunday for the sole purpose of hearing "Campbell of Brighton." Of slender build and delicate health from childhood, he yet has accomplished a vast deal of work as a student and his services have been in demand and have been given in all parts of England. Some little time before the death of Dr. Parker he began conducting the Thursday noon service in the City Temple and has discharged that important function with increasing power and popularity, besides maintaining his two Sunday services at Brighton, which are always crowded. He is a regular contributor to the *British Weekly*. Should he accept this call, which is probable, his success is already assured, and City Temple will continue with fresh vigor its long period of prosperity.

Projecting the
Beecher Memorial

The movement in behalf of a memorial for Henry Ward Beecher received its formal initiation in Brooklyn last Sunday evening, the occasion being the sixteenth anniversary of his death. A notable and representative audience crowded the Academy of Music and a large overflow meeting was held in Plymouth Church. The addresses by Mayor Low, Justice Brewer of the United States

Supreme Court, ex-President Cleveland and Dr. Gunsaulus were splendid tributes to the great preacher. The fact that such men willingly lend their names and influence to the project shows the quality of assistance on which Dr. Hillis may count as he goes forward with his plans. We have little doubt that an equally deep interest will be expressed by the rank and file of people throughout the country who hold in tender memory the name and service of Henry Ward Beecher. In a number of churches last Sunday sermons were preached calling to mind his life work. It ought not to be a long or difficult task for Dr. Hillis and his coadjutors in Plymouth Church to raise the several hundred thousand dollars desired in order to erect a memorial building, and in other tangible ways to honor Mr. Beecher for whom no adequate memorial has ever yet been devised. The suggestion that Mr. Beecher's remains be removed from Greenwood Cemetery does not meet the approbation of Dr. Lyman Abbott, who was Mr. Beecher's immediate successor at Plymouth Church. In an editorial in the *Outlook* last week Dr. Abbott makes known his general sympathy with the movement, but urges that its form accord with Mr. Beecher's deepest instincts and longings. We doubt not that the details of this commemorative undertaking can be adjusted to the satisfaction of all most interested in it.

The Deputation
to Africa

The deputation of the American Board to South Africa, as now constituted, consists of Rev. E. E. Strong, D. D., the editorial secretary, Rev. Sydney Strong, D. D., of Oak Park, Ill., and Mr. F. O. Winslow of Norwood, Mass. It was expected that Sec. Judson Smith would be the representative of the Board on this deputation, and it is a matter of regret that he cannot visit the field which he personally superintends. But he remains at home at the request of the Prudential Committee, matters of pressing importance, especially in Micronesia and China, requiring his oversight. His absence five or six months from the office at this time, it was felt, might imperil the interests of the Board in these missions, while Secretary Barton would be left with a greater burden than he could well carry in the absence also of the home secretary, Dr. Daniels. Dr. Strong is thoroughly familiar with the South African missions through many years of study. It is expected that the deputation will assemble in London next month, and arrange there the details of their journey,

which will include Natal, Gazaland and the territory of the Zulus. A more complete account of the deputation and its plans will be given in our issue of next week.

Praise that is
Praise indeed

"It's an enterprising church." So spoke one of our most observant and sagacious doctors of divinity the other day with regard to a certain church—not his own—which he had known long and well. This admirable characterization extends, we believe, to not a few of our churches, and it is one which almost any of them might well covet. There is, to be sure, here and there a feverish activity, a straining for effects and immediate results which passes for enterprise, nevertheless we like to see a ruling policy that indicates fertility of initiative and vigorous perseverance in carrying out plans and projects. The church is in the world for business purposes. Sometimes, like industrial concerns, it has to bestir itself and put forth exceptional efforts in order to secure returns. We happen to know, for instance, of one layman who is so anxious to make his own church a force in the community that out of his own pocket he is expending several hundred dollars in order to make the evening service more attractive and effective. But the liberal use of money is not the sole sign of enterprise. A live church will find plenty of ways to convince the community that it wants to do something that is worth while, and to do it right away.

Missions for
Rural Districts

Apropos of the discussion of the degeneration and needed regeneration of the New England country town, Rev. Dr. S. W. Dike writes to the *Boston Advertiser* to say that the late Dr. G. M. Steele, the well-known Methodist, once told him that the Methodist interests of the region of his birth were better cared for when there was only one Methodist church in a territory thirty miles long and from two to ten miles wide than they are today with a number of churches. Why? Because a circuit-rider preacher and a carefully adjusted class-system took care of the religious interests of every household, no matter how remote from village centers, whereas now the various services of the church are concentrated in the church edifice at the trade center and the outskirts of the town and parish are neglected. Dr. Dike quotes ex-President Woolsey of Yale as having once said to him, "We must save the country town or we are lost as a nation," and Mark Hopkins as saying: "You may sweep New

York city into the Atlantic tomorrow and the rest of the country would reconstruct it. But a like disaster to the country town of the country would be far more difficult to repair." Dr. Dike adds aptly, "When we have studied the home and the neighborhood, planned for them and invented for them, as we have done for the Sunday school and other church agencies, we shall at least see some changes for the better."

Better Things Than Money Senator Hoar, in his recent address to the students of Armour Institute, Chicago, said: "You are not in this world to make money. Far higher is it to make the man than to make money." He has himself furnished a notable illustration of what he said. A writer in *The Pilgrim* says, "No other senator of Mr. Hoar's standing lives so simply as he." Mr. Hoar has said that all the income producing property he ever had yields less than \$1,800 a year and that he has been growing a little poorer year by year during his long service in Congress. He has lately purchased a house of a few rooms in Washington with money borrowed from friends, because, he says, after thirty years' boarding he does not think it safe for himself and his wife to be exposed to the infirmities of age where, if either should be ill, strangers would be called on to minister to them. Yet, while Senator Hoar has arrived at his seventy-seventh year without any money to show for his labor, few men in this country have greater influence or a nobler record of unselfish patriotism and integrity. He proves again the truth of what was said by the wisest of men, "A man's life consisteth not in the abundance of the things he possesseth."

Summing up General Booth's Tour Gen. William Booth's American tour stands out in the retrospect as one of the most noteworthy Christian pilgrimages on record, almost deserving the characterization "apostolic." In twenty weeks he traveled 16,000 miles, visited 52 cities, held 200 meetings, addressed 300,000 persons and had the joy of seeing over 2,500 individuals definitely committing themselves to the Christian life. The swift express trains and modern conveniences certainly make the work of such a Christian traveler easier than in the days when Paul and his companions toiled laboriously over the rough roads of Asia Minor. Yet the strain of rapid travel and of almost constant speaking told upon the Salvation Army chief and he had to husband his strength carefully during the last few days. In *The War Cry*, the organ of the army, he speaks in these warm terms of the reception everywhere accorded him: "From the Bowery tough and slum Arab to the governors and senators, from church and legislature, from tenement attic and stately White House, intelligent interest and practical sympathy have mingled in a manner such as perhaps would have been embarrassing but for the realization that it was directed towards the cause I advocate rather than its representative." There are indeed, few men prominent in Christian activity today who could command the attention and public indorsement of governors, mayors, senators and

prominent civilians from one end of the country to the other. It shows how radical a change has taken place in the attitude of the public toward the army since the picturesquely attired soldiers began to appear on the streets of the great American and English cities forty years ago. Then they often were the target for ridicule and abuse.

His Impressions of America

The General goes back with fresh and strong impressions of the magnitude and capacity of America. "Here," he says, "are men and women with ability, education, means and training sufficient to conquer the world." The possibilities of the future appealed to his imagination as he pictured a nation with two or three hundred million inhabitants. In proportion as he sensed our mighty resources, his convictions deepened that the Salvation Army was exactly the kind of agency required to deal with the millions of churchless and the multitude of drunkards, criminals, prodigals and outcasts, to be found between the Atlantic and the Pacific. The General grows more catholic in his sympathies, though not less evangelical in his preaching. Here is the final sentence in his prayer offered in the Senate Chamber, which so deeply touched those who heard it and which may be regarded as voicing the inmost desires of this great Christian leader:

May we do our work; may we do it well; may we do it with satisfaction to our own consciences and satisfaction to Thy laws, so that when we meet again in the centre of the government of the universe before the great Throne, we may have the satisfaction of hearing Thee say to us individually, and to those we love—our families, wives and children: "Well done, good and faithful servants, enter thou into the joy of thy Lord," for Jesus Christ's sake—our Saviour, who saves us now and all the time, and for evermore! Amen!

"Legislative Blackmail"

The closing hours of the Fifty-seventh Congress were made memorable by an utterance by Congressman Cannon of Illinois, who will preside over the House of the next Congress, which brought clearly before the country the weakness of the Senate at the present time. Senators Allison, Hale, Tillman and others replied feelingly and somewhat contemptuously to Mr. Cannon, but the latter has the country with him. Senator Tillman's threat at the last moment to block enactment of appropriation bills unless a certain claim of South Carolina against the nation was paid was "legislative blackmail." And it was blackmail made possible by rules of the Senate, which, as we have repeatedly said before, are absurd and antiquated and which make possible all sorts of evil courses by and compromises between senators.

The Remedy for the Abuse

The House by its concentration of power in the Committee of Rules and the Speaker has gone too far to one extreme; the Senate by its refusal to put limit to the discussion of public matters, and by its code of courtesy by which senators decline to press for vote while there remains a single senator claiming the right to the floor has produced another

dangerous extreme of custom inimical to parliamentary effectiveness and the public weal. Somewhere between the autocracy of the House and the anarchy of the Senate there can be found a mode of procedure by which the majority may rule and at the same time legislation be posited on debate. Inevitable exigencies, we are aware, make it certain that more and more of our legislation must be the fruit of consultation in the committee room. But recognizing this it also remains true that after committees have reported and legislators have had a reasonable time for and degree of debate, there should be some effective way of opposing both the absolutism of the Committee of Rules on the one hand and the individualism of men like Senator Tillman on the other. Otherwise Congress will decline even lower in public esteem. Senator Platt of Connecticut is said to be planning to introduce a bill which will give to three-fifths of the senators the power to end debate and press for a vote whenever they see fit. It is a movement which needs the leadership—not of some youthful and untried man—but of a veteran and experienced legislator like Mr. Platt.

Special Session of the Senate

The Senate, in obedience to a special call of President Roosevelt, met at noon, March 5, and twenty-six senators were sworn in, among them Senator Smoot of Utah, against whom charges are pending, brought by Gentile opponents of Mormonism. The return of Mr. Gorman of Maryland and his election by the Democratic caucus as party leader bodes no good either to the country or the party. He is "smart" but unprincipled, adroit but selfish, a man whose record as tool of the Louisiana Lottery and as defender of corporations when formerly in the Senate made him notorious. Neither ex-President Cleveland of the conservative wing nor Mr. Bryan of the radical wing of the Democratic party have any confidence in him; and his choice as party leader in the Senate does not point to honest opposition to the party in power, which sort of opposition is needed if government by party is to remain effective. The Senate's special task, as outlined by the President, is ratification of the treaty with Cuba, and that with Colombia relative to the Panama Canal. Apparently efforts to amend the latter treaty in a way to nullify it are to be made by the Democratic minority led by Mr. Gorman. Defeat of the Cuban treaty, if defeated it is to be, will be due to opposition of domestic producers of beet sugar and tobacco. But apart from the questions of national honor and sound policy involved, it would seem that the manufacturers, and cereal agriculturists of the country might bring pressure enough to bear to put the treaty through. Cuba's prosperity under the administration of President Palma, her stability and purity of government are gratifying to all, and conclusive in the estoppel of the mouths of the prophets who saw nothing but calamity ahead for Cuba and the need of our control for an indefinite time.

The Race Issue President Roosevelt, making practice conform to theory, has sent again to the Senate the

name of Mr. Crum as collector at the port of Charleston, S. C. Mr. Crum is a Negro whose nomination the Senate committee of the last Congress refused to recommend that the Senate confirm. The President is determined to throw upon the Republican majority of the Senate responsibility for rejecting this appointment. Meanwhile, he continues to hold—as his letter to Mr. Clark Howell of Atlanta, Ga., shows—that he “cannot treat mere color as a permanent bar to holding office, any more than I could so treat creed and birthplace, always provided that in other respects the applicant or incumbent is a worthy and well-behaved citizen.” “Just as little,” he adds, “will I treat it as conferring a right to hold office.” It is prophetic of renewed interest and feeling on the matter in the North that a movement should have begun in the Wisconsin legislature toward bringing about a national conference of state representatives to deal with the race issue.

Courts of Equity Forbidding Strikes

The issuance of injunctions by courts of equity in restraint of organized labor is a practice increasing in frequency, and not without its irritating effect upon the trades unions, so that at their gatherings, local, sectional and national, they discuss the attitude of the courts toward them and indict what they believe to be the judiciary's subserviency to capital with a freedom and intensity of conviction far from pleasing or reassuring to those who covet for the judiciary the respect of all men in the community. Whether judges appointed by the Executive—as in Massachusetts—are more prone to issue injunctions against organized labor than judges elected by the people—as in New York—we do not know. Theoretically considered they might be expected to. The text for this homily is the injunction issued last week by a judge of the United States Circuit Court in St. Louis, restraining representatives of the order of railway trainmen and of the brotherhood of locomotive firemen from “in any way or manner ordering, coercing, persuading, inducing, or otherwise causing, directly or indirectly, the employees of the said, the Wabash Railroad Company, engaged in or about the operation of its trains within the United States, to strike or quit the service of said company.” If this injunction holds, it is the opinion of the chief official of one of the enjoined orders of railway men, that “organization of labor, which is today the hope and protection of those who toil, can no longer contribute its beneficent influences in bettering the condition of the working people.” What society needs is decisions of courts created especially for the purpose, which will defend society from resort to force by decisions which employers, employees and the public will have confidence in and respect for, because based on thorough investigation of the cases at issue.

The Delaware Deadlock Ended

The solution of the long-standing feud in Delaware between minions of J. Addicks, the plutocrat and polluter of civic health, and a resolute band of decent men of both parties, doubtless satisfies Mr.

Addicks and the Republican National Committee, who much desired an addition of two Republican senators in the Senate of the United States. But it cannot satisfy the thoughtful American patriot and lover of decency. Mr. Addicks himself for a time is defeated, but a tool of his is placed in the Senate for six years, and he is counting on his own election two years hence, when the short term senator just admitted retires. Indeed it would not be surprising if through a deal between the “dummy,” the governor of the state and Mr. Addicks, the corrupter of a state should find his way to the Senate before two years have expired. Anything is possible in a state which has fallen as low as Delaware has now. The old oligarchy made ready for the present plutocracy. Formerly the state was partitioned out among the Bayards and the Salsburys. Now it is a pocket borough of an immoral, venal promoter of fraudulent corporations engaged in the manufacture of gas.

New England Voters and Temperance

The result of the town elections in Vermont shows that many towns which voted for state prohibition and against local option in the recent special election, have voted in favor of license in the annual elections just held. Six cities of the state and more than eighty of the towns voted for license. The effort to secure from the legislature of Maine a resubmission of the issue of state prohibition has failed again. Massachusetts town elections show that “no license” is holding its own. As usual there are shifts here and there from the “No License” to the “License” column and *vice versa* but broadly speaking the ideal of local prohibition wins new adherents from year to year. It is the method which has the hearty support of the Anti-Saloon League as it now carries on specially vigorous campaigns in Virginia, Illinois and Ohio, and it is the ideal and the method which have made the South, with its comparatively pure Anglo-Saxon population, so largely a prohibition area.

French Socialism

M. Mabillean, lecturing recently at Harvard, spoke confidently of the steady growth of socialism in France and described the successful workings of the coalition ministry in which Socialists have representation. German socialists as they contrast the strides the cause is making in Republican France with the reactionary attitude of the German monarchy must be envious. As a potential political force the “ism” is far stronger in Germany than in France but it cannot so immediately and effectively shape national policy. The Chamber of Deputies last week, discussing the ministry's Budget for the year passed with little discussion and without division an annual appropriation of \$200,000 for increasing miner's old-age pensions. The Ministry did not and could not oppose the plan because it was but legislative ratification of a policy determined upon when at the request of the Executive the miners' strike was ended quickly and effectively recently. Sentiment in favor of pensions is increasing in this country. Great manufacturing and transportation lines are introducing it into

their administrative policy. Firemen and policemen in not a few of our large cities are now insured against an old age of want by the municipal pension systems which have been created for their benefit. Postal clerks are moving toward something of the kind. Men high in place in Washington are debating the details of a similar measure which sooner or later will be necessary if the civil service system is to be relieved of its dead wood and kept fresh and vigorous. Veterans of the army and navy now have ample provision for old age. In short the state more and more is taking upon itself to guard an ever increasing number of its citizens who have served it in various ways from that sad plight, decrepitude and poverty.

Japanese Elections

The general elections in Japan show that the Opposition has a larger majority than at the last election in August, 1902, and that the Marquis Ito will be in a position of even greater strength in determining the future fiscal policy of the nation. The present ministry, led by Count Katsura, is committed to a policy which provides for the raising of revenue necessary to carry out the ambitious naval policy by retention of an onerous land tax. The Opposition leaders do not oppose the naval policy, but insist that a way can and must be found to raise the revenue without further burdening the many land owners.

Turkey Grants Our Request

In our issue of Dec. 20, 1902, we set forth the motives prompting a significant conference at Washington between representatives of all the American educational institutions in Turkey and President Roosevelt and Secretary of State Hay. In essence the plea was this, that our colleges, schools and other educational agencies should have the same rights that Turkey had recently granted to Germany, France, Russia and Italy. The delegation left Washington confident that our Administration would press Turkey steadily and successfully until the desired end was gained. Victory has come if reports from Constantinople be correct. Moreover, Minister Leishman is said to have gained from the Porte an irade declaring the rights of wives and children of Armenians resident in this country who desire to leave Turkey for the United States. Hitherto they have been held to be Turkish subjects whatever their husbands' nationality, and have been debarred from leaving the empire legally. Now they may come without let or hindrance. American Protestant Christians have abundant reason to rejoice at the outcome of this joint movement for concessions which had we not demanded them would have seriously impaired our prestige in the Orient. Policy as well as principle demanded that we claim what France, Italy and Russia had acquired. Moreover in this matter of our schools and colleges we were but claiming rights already guaranteed by treaty, never formally abrogated, and only made inoperative by administrative opposition.

We Congregationalists speak of our six benevolent societies, but the list printed weekly in our columns shows that at least

fifteen societies claim the support of Massachusetts Congregationalists. And this list does not include a number of organizations which look to them for support.

Our Religious Trust—Is it Coming

At the last National Council of Congregational churches, in October, 1901, the subject of greatest interest was "the best adjustment of our missionary societies to one another and to their great work." It was not a new subject. The report of the Committee of Fifteen stated that for fifteen years this question "has been constantly before our churches for discussion." This report was the culmination of the deliberations of all these years. It advocated closer relations between the societies and presented a series of resolutions looking to that end. The report, which was presented by Mr. S. B. Capen, said: "Is not the great missionary work of our churches the very noblest possible 'trust'? If we can get nearer together, remove all rivalry and every possible chance for friction, collect and disburse the gifts of the churches more efficiently and economically, then why not have a 'Religious Trust'?" In a paper on Modern Methods in Missionary Work presented to the National Council in 1898 Mr. Capen said, "I believe it is time that our six missionary societies should come into a closer touch, a *practical federation*, one with the other." This was the substance of the report of a committee on the same subject to the National Council of 1892, "that changes will be demanded and must come in the future that will systematize and unify our benevolent work."

In accordance with this judgment of the churches, becoming more insistent during the last decade, the last National Council proposed to our five home societies an advisory committee of seven chosen from their own number, "which shall hold stated meetings, and to which all questions having to do with their joint work shall be referred for advice." Such a committee, with the addition suggested of two representatives of the American Board, was appointed, and its first report to the churches is printed on page 384 of this paper.

The National Council recommended that this committee should "be empowered at its discretion to employ a secretary who shall devote his time to the promotion of systematic benevolence in the interest of the six societies of our churches." This step towards federation has been taken, the committee announces, by the choice of a secretary, and on his acceptance his name will be published. A competent man, with the cordial united support of the societies, and welcomed by the churches, would have a great opportunity to bring the whole denomination into closer unity and largely to increase its efficiency in its whole missionary work.

The advisory committee points to the fact that progress has been made in carrying out the advice of the council as to the appointment of salaried officers by executive boards, and as to the plan of a limited representative governing membership of each of our home societies.

With regard to the experiment of a united annual meeting of the five home societies, the committee says that some progress has been made, but no definite plans matured. More than seven years ago the National Council advised the societies to arrange for the holding of their annual meetings at the same place and within the limits of one week, "at the earliest practicable moment." This matter, which has been discussed for several years in our church conferences with practically a unanimous opinion in favor of the plan recommended, was considered at length by the Committee of Fifteen, which reported that a canvass of officers of the societies and of prominent persons in the denomination showed that only ten per cent. favored three annual meetings as now held, while sixty-three per cent. favored two, one for the home societies and one for the foreign, and twenty-three per cent. preferred one meeting for all the societies. After seven years ought not some definite response to be made by the societies to the advice of the churches?

The last National Council advised that there should be "one missionary publication devoted to all the missionary work of our churches, to be published monthly and to be equal in literary ability and typographical style to the best publications of the day." Following that action the Home Missionary Society and the American Missionary Association each changed its magazine from a quarterly to a monthly, and the former society announces that beginning with next month its organ will be enlarged and improved under a new name. The Committee of Fifteen recommended that there shall be two missionary publications, one devoted to the foreign work, the other to home work. At present there are four monthly periodicals and two quarterlies. It may be inferred from the report of the committee of nine herewith published that it advises the societies that there shall be two, but we are not clear from the report that any advice is given.

This committee of nine was appointed by the societies for the express purpose of advising them concerning their joint work. Its members being chosen from their own boards understand as the churches do not, the difficulties in the way of their adopting the advice of the National Councils and the reasons why no apparent steps have been taken toward united annual meetings or a reduction of the number of missionary periodicals, in accordance with requests reiterated by the churches for several years. By the recommendation of the National Council the giving of advice on matters confined to the home field seems to be referred to the seven members of the committee representing the home societies. We should prefer, however, to have the committee act as a unit on all questions concerning our national benevolent work. We think it is due to the churches that these matters should at last be settled, and that this committee, representing the societies, should state what progress has been made, if any, toward united annual meetings, when the home societies propose to try their experiment, if at all, and why they are convinced—if they are so convinced—that six missionary periodicals instead of two or one are necessary to

successful prosecution of denominational missionary work.

The School and Religion

The census of 1900 showed that twenty per cent. of the population of the nation was enrolled in the common schools; that these were taught by 430,000 teachers; that the total expenditure for such schools was \$226,043,236 that year. During the decade 1890-1900 while expenditures for public schools increased very much the percentage of gain in attendance did not keep pace with the percentage of gain of the population. Why?

May it have been because there is a growing dissatisfaction among thoughtful, ethically purposed and spiritually minded persons with some of the fruits of a system dependent upon the personal influence of the teachers rather than upon a wisely planned curriculum for such ethical and spiritual influences as the schools have? May it be because parents are coming to realize that information minus inspiration and aspiration is a barren, sterile thing? May it be because the American public is finding out that in trying to exclude the science of religion from the public schools—as the Constitution decrees—more of the spirit of religion has been excluded than a due regard for public welfare makes permissible or tolerable longer, President Eliot of Harvard University and the National Educational Association being a witness as to the unsatisfactory outcome of the experiment?

That serious attention to the matter is being given now is proved by various recent happenings. Our Chicago correspondent this week describes the situation as it strikes the Congregational clergy of Chicago. Two of the valuable lectures in the course before the Twentieth Century Club, Boston, this season, one by President Faunce of Brown University and the other by Professor Pace of the Roman Catholic University at Washington, have dealt with the matter. And more recently the deeply significant convention of educators and clergymen in Chicago at which the Religious Education Association was formed, has intimated that one of the functions of that body will be the dispassionate facing of the matter by a section of the association made up of men specially appointed for this end.

If along with the movement for bettering the Sunday schools of the country on the pedagogical side there can go hand in hand a movement for bettering the public schools on the ethical and spiritual side, then the net result will mean infinite good to coming generations of citizens and churchmen.

Certain facts would seem to point to likelihood of agreement by men of various faiths—at least more likelihood than existed a decade or two ago. In the first place militant atheism and formal secularism wane in power. Judaism is disintegrating in an environment free from persecution and full of essential Christianity. Roman Catholics, while in theory still hostile to a state controlled education, and while making great sacrifices for an educational system extending from the kindergarten to the university at

Washington, are more and more entering the public schools, the privately endowed colleges and the State Universities as pupils. Lastly, Protestantism is weakening on its sectarian side, is placing less emphasis on doctrine and more on life, and is more disposed than formerly to recognize worth in systems of belief and sense in points of view which formerly it denounced or ridiculed.

These facts all will make for a nearer approach to a common policy with respect to religious education when the right time comes. Just who the man will be to speak the decisive word, just how men shall be stirred to action, who can say? But sooner or later we shall be face to face with the problem in an acute form just as Great Britain, Australia, Canada, France and Germany now are.

We have only the utmost respect for the men and women who serve patiently and loyally as members of boards of education, as supervisors of schools and as teachers. So far as personality can go many do what they can in making a secular system turn out godly youth. The thing to be modified now is the system which practically forbids the teacher from doing directly what he or she now has to do indirectly. The school and the church are no more enemies than science and religion are. Not only are they not enemies; they cannot afford to be anything short of close-knit friends. They are friends today, but are they close-knit? And if not, have not religionists of every name a duty to perform—first with respect to themselves—and second to the schools? For themselves they should formulate an irreducible minimum of theistic belief and altruistic ethic, and then see to it that every child in the schools during its career as a pupil of the state is put in touch with literature, sacred or profane, which enforces the truth about which Jew and Gentile, Catholic and Protestant all agree. President Faunce in his address in the Twentieth Century Club course in Boston expressed his belief that the time has come and now is when something of this kind can be done, and through a representative commission of catholic-spirited, broad-minded representatives of the several faiths. Has it not?

Christ's Temptation: and Ours

It is no sin to be tempted. It is an experience of human nature which every man shares with the Son of Man. He was in all points tempted like as we are, yet without sin. All round the horizon of his childhood, his youth and his manhood, the false fires of temptation burned; but through these years of growth and service the true light shone within to guide his feet aright. For him, too, overcoming was the law of progress and, as he was our representative and Lord, it was for us as well as for himself he overcame.

We may distinguish between his experience and ours in one important particular, however; and that is in the difference between initial and accelerated temptations. By the perfection of his humanity, its sensitive breadth of powers, temptation had for him an unusual range of approach. Yet, since he never

yielded, it never came back to him with added force through his own yielding. All his habits were upon the side of righteousness. He never knew the terrible remorse and struggle of the habitual sinner, whom he called the slave of sin. Such craving of the appetites and passions is itself a part of the sure punishment of sin. So far as we experience temptations which are accelerated by our previous yieldings, we need his sympathy, not as a fellow sufferer but as a divine Saviour who took upon himself and made atonement for our sins, who knows their bitterness and in human sympathy and purity brings help. If Christ had yielded, he never could have saved.

Temptation is a constant factor of our life on earth. The moment we seek to attain, our strife begins. The lower and the higher, the evil and the good, the better and the best present themselves for choosing. We are drawn downward, we have to struggle upward by the help which only comes from above. One never feels so deeply his dependence on the love and power of God as when he stands before some place of choosing and feels the urgent impulses which precept and example teach him to distrust, or the ignorance which can prosper only by the wisdom which the Spirit of God must give.

We need a measure of value, which must be supplied by something outside and above ourselves; a motive which shall be more powerful than the impulse of temptation, proof not only against deliberate sieges of allurements but also against sudden and unlooked for assaults; a life purpose which is clear before us even in cloudy days of doubt. The motive is the constraining love of Christ. The measure is the holy character of God, the method is that watching unto prayer which our Lord both practiced and urged upon his followers. Sober, cheerful living in service to our fellowmen and constant peace through the presence of God arm us against the lower and confirm us in the higher life of man.

Temptation is like heat and moisture, which in the living plant help growth, but in the dead hasten decay. Therefore it is that James in his epistle urges his brethren to count it all joy when they fall into manifold temptations. Therefore it was that Christ, who is not only living, but our life, at every point of his experience as a man on earth must meet and overcome temptation. We grow by overcoming. So long as we are in this trial place, this educational experience of earth, there is no growth except by overcoming. And the reward pledged under many different figures in John's vision of the message to the churches, is always followed by the saying, To him that overcometh will I give.

In Brief

Isn't it irony to suggest that Americans give and send a statue of James Monroe to the German Government to place in a conspicuous place in Berlin?

Governor Hunn of Delaware appointed Adicks—the notorious and venal—to be a trustee of the state's leading educational institution last week. Nice model to set before youth!

Here's warmest sympathy to Ira D. Sankey in his partial blindness. It is not easy to think of the sunny-faced gospel singer as the victim of any malady, and we shall all hope that the final results of the recent operation will spare him and his loved ones the sorrow of complete blindness. Yet should that come in the providence of God, we shall expect from him songs even in the night. The present difficulty seems to be the result of a nervous breakdown, due to overwork in connection with a recent foreign trip.

We have been much gratified by the response to our brief announcement some weeks ago, that we proposed in the course of a few months to issue a Beecher number. Already a number of articles and suggestions have come to us from many sources, for which we are grateful. While we may not be able to use all the material sent we are glad to receive it, particularly anything in the way of photographs that will help to embellish the number. In addition we have the promise of articles from representative men in America and England. We trust the number will be, as in the case of the Phillips Brooks number, an adequate embodiment of its theme.

Christian Endeavor forces throughout the country are bestirring themselves to secure a gain of at least ten per cent. both in societies and memberships before the Denver convention next July, and from all over the country come reports of an increase in many cases exceeding the ten per cent. proposed as the goal of effort. New York and Massachusetts have each organized twenty-nine new societies in recent weeks, and Pennsylvania follows them closely with an increase of twenty-six. Moreover, many local societies are conducting an aggressive campaign and finding that it was still possible to gather in many new members. Such work is profitable alike for those reached and for those who do it.

There will be all the more interest in America in Rev. R. J. Campbell, whose portrait appears on our cover, in view of the fact that he has just decided to pay a visit to America this spring. He will arrive late in May and remain probably until early in July. This will enable him to take part in the Northfield conferences. He will be warmly welcomed everywhere, both for his own sake and because he has just been called to fill one of the most important pulpits in the world, that of the City Temple, London. The coming of Mr. Campbell to America will atone somewhat for the disappointment felt in many Christian circles over the fact that neither Mr. Meyer of London nor Rev. J. H. Jowett of Birmingham are coming to this country this summer, as they once planned to do.

Tidings of the season's progress reach us in private letters. In Peekskill, N. Y., the bluebirds are on hand and a few hepaticas have ventured out. Near Boston the crocuses are out under sunny windows and the snowdrops are much whiter than this winter's snow. A correspondent in Maine says: "We have discarded overshoes and taken to rubbers; the sleighing is gone and the mud walks are mud; the ice in the river looks rotten; the tips of the willows are pink and the pussies are coming out; the melodious crow pleads his caws; the boys occupy the dry spots playing marbles, and canvassers are out for subscriptions to cancel the church debt." And a right royal welcome we shall all give Mistress Spring this year, after a winter when most of us have had such a struggle to keep the coal bin full.

Rev. William Benton Chamberlain, who died suddenly in a suburban train coming into Chicago last Sunday morning, was a graduate of Oberlin College and Theological Seminary, and was ordained in Oberlin in 1881, where he remained for several years as instructor in vocal music and elocution. He has more recently filled the chair of church music in Chi-

cago Theological Seminary. That institution suffers a severe loss in his death. He has had large influence in improving the musical part of church service. At the recent Chicago religious education convention he led a chorus of 200 voices in the Auditorium, whose singing added much to the impressiveness of the service. Professor Chamberlain was fifty-six years old. A friendly, genial man, he will be greatly missed not only at Chicago and Oberlin, but by many ministers throughout the West who had come in contact with him.

The issue of *The Standard* of Chicago, the leading Baptist journal in the West, last week marked the completion of fifty years of successful and useful religious journalism. The history of that record, its difficulties and its victories, is told in a manner which must be peculiarly gratifying to the supporters of the paper and helpful to those interested in the publication of denominational journals. The story is modestly told, and yet no one who reads it can fail to see that the men who have made the paper have made it at the cost of continued self-sacrifice, and have felt that they were serving the Master as truly as if they had been toiling on the missionary field. *The Standard* has been true to all Baptist interests, educational as well as ecclesiastical, but it has been fair and courteous toward other denominations, and without making any undue claims has long stood high among the religious journals of the country. That its second half century may witness even greater growth than its first is the sincere wish of *The Congregationalist*.

Pencilings

BY A PERIPATETIC

A group of us sat around a study the other evening and talked ourselves out frankly on the present status of the Christian Church, and especially the problem of the Congregational city church. I think the consensus of opinion, after some of those who are carrying burdens had said their say, was, that the day has gone by when the one-man ministry can be expected to produce satisfactory results. In the light of our verdict the recent statement of Rev. C. Sylvester Horne of London, who has served as president of the London Congregational Union during the past year, is somewhat consoling to our personal vanity, if not to our denominational pride. Says Mr. Horne:

I have finished my year with one fixed conviction; that, in the most populous districts, a single church, unsupported, with its single minister and its starved agencies is helpless and hopeless; and, so far as meeting the needs of the locality is concerned, it is hardly an appreciable force at all. Many of the districts of which I am thinking have, we are told, "gone down," which means that five people are living there today, for every three, or even one, who lived there ten or fifteen years ago. Churches that were a great success under the old conditions are a lamentable failure under the new.

And now word comes from London that Mr. Horne is wanted by one of the decadent London Congregational churches to come and be their leader in establishing a "mission" such as Hugh Price Hughes had in the West End, and that in obedience to the call not only from the local church but from London Congregationalists, he is likely to leave his flourishing suburban church and throw himself into the task of proving that Congregationalism really has a mission to preach the gospel to the masses.

In exquisitely felicitous words and with much insight, Prof. F. G. Peabody of Harvard, speaking last week in the First Church, Boston, of which Emerson's father was pastor, appraised Ralph Waldo Emerson. It was the irony of fate to see the Harvard Divinity

School paying tribute to the man whose Divinity School Address in 1838 made him a suspect. There also will be a chance for a meaning smile when Harvard lays the corner stone of a building for its philosophical department which will bear the name of the eclectic of Concord. Professor Peabody frankly admits that in so far as Emerson stood for the principle "that truth should be detached from personality" meaning by this "that the soul knows no persons," he has failed to win the assent of men of today; and that moreover, it is a principle disproved by the evidence of his own life. But he holds that Emerson's principle or doctrine of the immanence of God, is now rivaling, if not crowding out the principle of His transcendence in the thought of men. That which makes Emerson more than any other American religious pioneer and great personality a figure of world-wide interest, was—to quote Professor Peabody—his mysticism. He was the great American mystic, standing for the truth that man can know God immediately, and yet while a mystic he ever was sane, shrewd and worldly-wise, refusing to be led off either by the Transcendentalists of his own coterie and age, or those of a later time. Jonathan Edwards, Horace Bushnell, Henry Ward Beecher, Phillips Brooks, each for special reasons Professor Peabody thinks will fade in fame as the years go by—but Channing and Emerson will abide. I should like to hear Dr. Munger and Professor Peabody argue this matter out.

In and Around Boston

Dr. Grenfell's Movements

Owing to the great demand for his addresses from many quarters Dr. Grenfell, the Labrador missionary, has decided to give another week to Boston and vicinity beyond the period first planned for. During the next week he will speak at Elliot Church, Newton, March 13, Shepard Church, Cambridge, March 15, Citizenship Class, South, Congregational Church, Boston; North Bristol Congregational Club, Taunton; Shawmut Church, Boston; Congregational Club, Lowell; St. Stephens Church, Cohasset; Central and Old South Churches, Boston. On Saturday, March 21, he will go to Northfield, speaking there and at Mt. Hermon on the following Sunday. Mt. Holyoke College has engaged him for Monday, March 23, and a week from that date he expects to start for Chicago, where he will spend a fortnight previous to his departure for England. He spent last Sunday at Andover, speaking six times to churches and Sunday schools and giving on Monday morning a hearty talk to Phillips Academy boys at morning prayers.

Lenten Services at Melrose

The Melrose church, Dr. Thomas Sims pastor, issues a very attractive program, in brown and silver, embracing both morning and vesper services during the Sundays of Lent, and closing with Good Friday. A chorus of fifty to sixty voices, which has been in training for three months, renders several numbers each afternoon from such composers as Stainer, Nevin, Sullivan, Schaeffer and Chadwick, and on Good Friday will give a large part of Gounod's *Trilogy of The Redemption*.

From Home to Foreign

Workers in the Congregational House come to know one another's qualifications, and the needs of the various offices, and occasionally persons are transferred from one society to another. Just now the officers of the Woman's Board, sorely afflicted this winter in the deaths of Miss Child and Miss Studley, and the serious illness of other efficient workers, are rejoicing over the fact that Miss Miriam L. Woodberry, for ten years assistant treasurer of the Woman's Home Missionary As-

sociation, is to take up the work laid down by Miss Studley. The duties of the two offices are much the same and Miss Woodberry's wide knowledge of the home field will be of great value in her new connection. During her ten years with the Woman's Home Missionary Association, she has served with four treasurers and four secretaries. The work she lays down is to be in charge of Miss Ellen A. Smith of Somerville.

An Important Conference

For the first time in their history the three associations of Congregational ministers in Greater Boston are to hold a united meeting. It is to be in Union Church, March 31, as announced in our column of notices. The subjects to be considered are the interests of the denomination in the region represented. With the carefully prepared program this meeting ought to be one of great interest, from which practical results of much importance may be expected. No topic is attracting more attention in local Congregational circles at present than the question how to strengthen these churches and to occupy adequately this large changing and expanding field.

Our Readers' Forum

Zillah Is Quite Right

With Abel Meholah (in Mr. Hubbard's article in *The Congregationalist* of Feb. 28) I can say "Amen!" to Zillah's explanation of a "crying evil." My observation, although not the most extensive, perhaps, has been sufficient to corroborate what she says of the lack of attention in our seminaries paid to preaching. I felt it when in the seminary and have thought of it often since.

And furthermore, in the seminary which I attended there were not at that time any great preachers. There were men who could write and deliver fine essays; they also wrote books; but that was not preaching, as Zillah well says. We did not have the example and the inspiration of pre-eminent preachers. I sometimes went to a city not far away and heard some of the best—hence my eloquence! But in that which we were going out to do above all else we had neither the precept, nor the practice, nor the example that we ought to have had.

Another thing. A sister of Zillah's, living in my household, who came from another denomination, declares—and when she declares there is no use arguing—that Congregationalists do not instill into the minds and hearts of their young people such a love for their denomination and such a loyalty to it as others do. Perhaps if this were done, when the youth grew up and were on church committees they would not be seeking out Methodists and Lutherans and other rare birds to fill pulpits, but would prefer to have men Congregationally trained.

The Function of Theological Schools

The Congregationalist assumes in a recent editorial that theological students are not getting the practical experience of preaching during their seminary course. Half of the students in Oberlin Seminary have regular charges. This includes men from all the classes. No man in the seminary is prohibited from preaching when opportunity is offered. On the contrary, every man is urged to do this kind of work. In fact, the faculty looks after this matter quite assiduously, getting men permanent places for their whole seminary course, and hardly a week passes that the faculty does not send out men to supply in the various churches of northern Ohio.

AN OBERLIN SENIOR.

Every cup that holds a self-sacrifice is a Holy Grail.—*Lyman Abbott*.

How to Find a Minister

By William De Witt Hyde, D. D., President of Bowdoin College

I have never been quite able to understand why match-making should have fallen into the bad odor which everywhere seems to attach to it. For, delicate as is its task, grave as are its responsibilities, nevertheless it is difficult to see how one could better employ her (I will not say his, for HE would be sure to make a mess of it) time than in bringing people together who are to be happier all the rest of their lives, and leave happy children to people the world after they have gone. I am sure that I felt a very peculiar and deep sense of gratitude to the California lady, whom I have never seen, who in sending the greetings of the woman's college over which she presides to the institution with which I am connected, mentioned incidentally that she was the person who introduced my father to my mother.

Next in rank of social service to finding the right youth for the right maiden, ought to stand the discovery of the right minister for the church which he is fitted to serve. And though this is almost as grave a responsibility as the other, and in some respects almost as delicate, yet it has to be done in cold blood, with an avowed recognition of the material considerations involved; and consequently can to some extent be reduced to principles and rules. Hence, knowing the difficulty many churches have in finding ministers, and the greater difficulty some ministers have in being found, and as a member of a committee to secure a pastor for my own church, having for the past three months been engaged in this delicate and responsible work, I venture, as the result mainly of our experience, to tell other churches how they may go to work with prospect of success.

For we were successful. Twice within these three months we came to a unanimous decision. First we agreed informally upon a man, recommended by the editor of a leading religious weekly, indorsed by the moderator of the National Congregational Council, whom every person connected with the parish—the boys and girls in the Sunday school, the students in the galleries, the men and women in the pews, the deacons and the transient visitors—enthusiastically, eagerly, almost passionately, desired to have as their pastor. The fact that he happened to be a Presbyterian while we were Congregationalists did not count a feather's weight against the transparent fact that he had the power to lead the church in a deeper, richer, happier, stronger Christian life.

But his own church, which in a ten years' pastorate he had brought up from a neighborhood prayer meeting into a strong and vigorous suburban church, promptly raised a large sum to make additions to a church that was already full and overflowing, and refused to let him go. We had to give him up; but he had revealed to us within the first month of our search the kind of minister we wanted, and that we could all act as a unit when the right man came.

Two months later, after hearing one or two other candidates, we again came to a unanimous decision; and although another church larger than ours was a week earlier in extending a call, we were fortunate enough to secure the minister on whom for a second time the church had come to a unanimous choice.

In view of the diversity of interests represented in the church, and the comparative smallness of the salary in proportion to the importance of its work, this is a pretty successful record; sufficiently so, perhaps, to render of general interest the principles of its procedure.

First, there should be two committees; entirely distinct, yet working in hearty co-operation. The committee to supply the pulpit from Sunday to Sunday should employ persons who are entirely out of the question as candidates, retired ministers, professors, pastors from larger churches in the neighborhood, personal friends of members of the parish; any acceptable minister who could not regard himself or permit others to regard him as a candidate.

The committee to secure a pastor should send out inquiries to professors in theological schools, editors of religious papers, missionary secretaries, prominent pastors, people of good judgment who know the needs of the particular church, and also have wide acquaintance and good judgment of men. From the men suggested in reply to these inquiries a provisional list can be made.

Each man on this provisional list is made the subject of a searching inquiry: into his early life; his standing as a student in college and seminary; his work in former pastorates; his success in his present field; his lines of special strength and weakness; his standing with people in the community outside his own church, and with his brother ministers of the neighborhood. Members of the committee may then verify these reports by visiting the fields of labor where these men are engaged, and by hearing them on Sunday.

The committee can then draw up a list of perhaps half a dozen candidates, any one of whom in their judgment would be qualified to be the pastor of the church. Then, one by one, in order of the committees' preference, they may be presented to the church as candidates. No other person whatsoever, no friend as such, no person who has applied or induced others to apply for him, merely on the basis of such application, should be admitted to this list, or allowed to appear before the church.

When one of these selected candidates comes to preach to the church, he does so with the understanding that he comes in competition with no one else; that if he proves acceptable to the congregation, he has the support of the committee in advance. This is fair to all parties. It gives due weight both to the substantial work of a lifetime, and to the popular impression of an hour. To use the language of athletics, the candidate qualifies before the committee on the record of his

whole previous work: he wins before the congregation on the outcome of a single event. This combines both the expert judgment of the committee and the popular impression of the congregation in about the right proportions. No unworthy man, no mere pulpit orator who is that and nothing more can get a hearing. And no man who is a mere worker, utterly destitute of power to conduct an inspiring and popularly helpful service, is likely to be called.

In our experience, the first person presented by the committee, the man who had the best record, failed, on rather slight and trivial grounds to be sure, to win the unanimous acceptance of the congregation. It is, doubtless, hard to require candidates to run this double gauntlet of detailed investigation and popular impression. But to omit the one is to open wide the door to the charlatan; to omit the other is to expose good men to the risk of finding themselves without that enthusiastic support of their congregations on which the best results of a pastorate depends.

Incidentally our experience shows that the demand for ministers who can interpret human life in Christian terms, and reveal in word and deed the winsomeness of Christ, is very active. As has been said, of the half dozen men who were placed on our list of actual candidates, one could not be induced to leave the field where he had been since leaving the seminary; another, whom a member of the committee had traveled several hundred miles to see, received a telegram announcing his call to a church three times as large while the member of the committee was there; and even the one whom we secured had to decline a call from a larger city church to come to our country town.

Biographical

H. L. READE

In the death, Jan. 28, at the age of seventy-six, of Mr. Hezekiah L. Reade, Second Church, Jewett City, Ct., loses one of its oldest deacons and the state a useful citizen. Mr. Reade was a lay evangelist of considerable power, one of the directors of the Connecticut Home Missionary Society and had written several useful books and tracts. He introduced and advocated in the Connecticut legislature the bill compelling temperance instruction in the public schools. By his will the church of which he was so long a deacon receives \$1,200; the Y. M. C. A. in Norwich, Ct., receives \$1,100; and after a number of personal bequests the balance of his property—probably over \$20,000—is to go to the Connecticut Home Missionary Society to be used in providing for evangelistic services in connection with the churches. Although Mr. and Mrs. Reade had no children they educated in this country and Germany an American girl who went to Japan as a missionary, serving until her death last year, and a young Christian Japanese, who is now a member of the faculty of the Japanese University at Kyoto.

Tougaloo University, Mississippi, has just dedicated with impressive ceremonies its new pipe organ. The instrument is a fine large one, having 902 pipes, in a tasteful quartered oak case, and is the gift of Mr. Murray M. Harris, Los Angeles, Cal.

The American Invasion of India

The Eagerness with Which the Common People Welcome Western Products, Institutions and Leaders

BY REV. J. P. JONES, D. D.

The present relation of India to America is striking. That great people, one-fifth the population of the earth, is looking with peculiar interest and expectancy to this, the youngest of the nations. In many respects no other two peoples stand in greater contrast. One is a type of conservatism. The other is a combination of restless energy and progress. To the outward observer there seems nothing that is common to these two races. And yet, strange to say, India looks to no other land with such genuine appreciation and large admiration as she does to our country at present. The United States stands, in the eye of the Hindu, as the land of inventive genius, of political hope and liberty, of individual freedom, of noble womanhood, of broad charity.

When I was about to leave India for my last furlough, preparatory to my departure, I was selling a few articles of my household furniture. Brahman gentlemen bought all articles of American production available. One saw on the table a hammer and inquired whether it was an American hammer, and finding no reply to this question, he took it up and rubbed off the accumulated dust until he came to the words, "Made in Germany;" whereupon he immediately placed it upon the table with the simple remark, "Don't want." He was not seeking German things.

India is impressed with our philanthropic spirit. She has known that during the last century American interest in her has been purely an altruistic one. She has had no political ambitions or selfish entanglements there. She has been known as the friend of India. When the famine cries have ascended to heaven, she has poured out of her wealth to relieve the suffering millions and to save their lives. India has not been slow to appreciate America's beautiful philanthropy and her lavish charity in those days of supreme evil and at a time when her own leaders had no heart to pity and even made capital out of their suffering.

The many American hospitals in India reveal to them the breadth of our sympathy in such a way as appeals to them. In the city of Madura, in South India, their appreciation for this medical form of Christian philanthropy is manifested in a beautiful mission hospital erected entirely by Hindu gentlemen, at an expense of more than \$14,000. It is a monument of their gratitude to that mission for this form of blessing which it has brought to them.

India is enamored of many of our institutions; the social and political reformers of the land never weary of looking to America for their models and to aspire after American methods. The best weekly paper published by Hindus has, from the first, the sentiment of an American abolitionist printed as its inspiring motto on the top of the first page of every issue. The men of education in that land are studying our common schools and higher institutions. The first university for original research,

now being established in India, is being largely patterned after Johns Hopkins University.

India is extensively influenced by our land religiously. America has, for a century, lavishly given her sons and daughters and expended her wealth for the salvation of that land. Nor have her sacrifices been in vain. No missions have found heartier response among that people than the American. Among the many Protestant missions now at work in that peninsula only one-fourth are American; and yet in connection with these few have been gathered and are found nearly one-half of all the Protestant Christians of that land. In South India the mission which has found much the largest success in multiplying converts is American. In North India again one of our missions stands pre-eminent in the multitude of its Christians and another in the excellence of its educational power and leavening influence. In western India also America stands pre-eminent in the acknowledged power and pre-eminence of one other of its missions.

In organized movements for the young again America stands pre-eminent in India. As we study the wonderful activity exercised by Protestant Christianity in behalf of the youth of that great land, we are at once impressed with the leadership and the energy of American workers as we are with the American methods used. The Y. M. C. A., the Y. P. S. C. E., the Student Volunteer Movement, and similar movements for the redemption and upbuilding of the young are largely in the hands of a body of young men and women from the United States and breathe extensively the spirit of our American Christianity. The finest Y. M. C. A. building in the Orient is in the city of Madras and almost entirely American, both in its conception and in the organized energy and princely offering which made it possible.

In many other ways is our country conspicuous as an enlightening and elevating power in that country. For instance, the educated community is already feeling the benefits of that unique institution, the Barrows Lectureship, founded a few years ago by Mrs. Haskell of Chicago. Its influence will tell mightily in the turning of thinking men of India to Christ. The only theological seminary which has been adequately endowed for the training of Christian workers in the land is American. Perhaps the best, because the most sane and enterprising, Christian weekly newspaper of India is American. The only quarterly review conducted there by Protestant Christianity was founded by an American. American presses and publishing houses are multiplying and are exercising an ever-widening influence in the Christianizing of that country.

So largely have all these American agencies been used for the furtherance of Christian truth and light in India, and so much have they been welcomed and appropriated by the people that it

may well be spoken of as an American invasion.

England has been intrusted with the magnificent work of leading that great people of the Orient, politically and socially, into a larger and higher life. Thus, by a strange Providence, there has been intrusted to her in a peculiar way the wonderful destiny of a people 7,000 miles away and seven times her own population. So also has America been favored with a large share of opportunity and of influence as England's moral supporter in this unique and unprecedented work. And while England, by the nature of her compact, or conquest, is somewhat handicapped so far as the best influences upon the people are concerned, America has free access and ample entrance into the heart of the people because of her disinterestedness and of her unrestrained relations to them.

America's voice to India has always been the voice of love and of a constraining altruism. All her endeavors in that land have been the outgoings of a worldwide philanthropy and of Christian self-denial. Therefore she has been free and unencumbered in all her ambitions for the uplifting of that people; and she has found the heartiest response and warmest appreciation from those whom she has sought to bless. Consequently that noble band of 1,000 of her sons and daughters who are today giving themselves for the salvation of India, and the nearly \$1,000,000 sent forth annually to maintain her work there, are fruitful in the highest good and in the richest result.

While all this means a great achievement, it means also, and pre-eminently, opportunity. That is the widest door of opportunity which is open to America among our antipodes in the far East. Christian effort can nowhere else find larger welcome or results more encouraging and telling in the great gathering of Eastern nations into the kingdom of our Lord.

And it is of no small additional assurance to the American worker in India that he is permitted to labor under the ægis of one of the best, and also one of the most appreciative, governments upon earth. The imperial government of India welcomes heartily all Christian workers from America. A century ago the directors of the East India Company placed on record their sentiments in the following words: "The sending out of Christian missionaries to our Eastern possessions is the maddest, most expensive, most unwarranted project ever proposed by a lunatic enthusiast." Those men were the rulers of India. Consequently, our first messengers of the Cross were not at first permitted to land in the territory of that great company.

Near the close of that same century how different the sentiment and appreciation of Sir Rivers Thompson, the governor of Bengal, who publicly said that in his judgment "the Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

Thus the American missionary in India labors under the double assurance and inspiration of thorough protection and moral support of the state and of the largest appreciation and cordial

welcome of the people. And this, certainly, should mean to him and to the Christian Church which sends him forth as its messenger to that distant land, the finger of Providence pointing thither,

and a voice coming down from heaven calling upon them to enter, with increasing effort and hopefulness, into the possession of that land and all the responsibility that such possession implies.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

BY DAVID N. BEACH

Chapter XIV.

BONAPARTE SHARP, CAPTAIN OF FINANCE



MR. BONAPARTE SHARP lived on Murray Hill. He had a large estate at Newport. His lodge in the Adirondacks was the admiration of his set. It was pronounced "truly baronial." On a height along the middle Hudson stood "The Retreat"; his "little place," he would remark, "to run to for a day, when you are tired and want to be alone." Mr. Bonaparte Sharp was never tired, never wanted to be alone, and rarely gave himself a day off from his captaincy of finance; so that the words, "when you are tired," and so forth, in this characterization, were more accurate than he intended. As it was but a "little place," he had economized, and had put only three quarters of a million into it.

It was admitted that Mr. Nicholas Stone's yacht was fifty feet longer than his, and that two hundred and fifty thousand dollars more had been spent on it; but Mr. Bonaparte Sharp's set regarded its magnificence as coarse, if not vulgar, and was entirely certain that Mr. Bonaparte Sharp's yacht, for perfection of design, ease at sea, speed, richness and elegance in every appointment, quiet, well-bred luxury, chef, table, and brands of drinkables, was the one yacht worth speaking of in New York waters. It was, it should be added, like Mr. Nicholas Stone's, a "yacht" only by courtesy, being in point of fact a sea-going steamship of considerable size, which Mr. Bonaparte Sharp would have enjoyed himself, if he could ever get away from business, but which was always at the service of his friends, cruising now toward Labrador in summer, to the Bahamas, or the Mediterranean ports in winter, and performing countless lesser journeys, like a run to Old Point Comfort and up the Potomac to Mount Vernon, or around Cape Ann to the Isles of Shoals, or setting down some nervous invalid at Fayal.

To be exact, there were voyagers on this yacht, some of whom took the longest and most charming cruises, who failed to look back on the experience with unqualified satisfaction. Something would happen while they were absent, in stocks, or in real estate, or in some comprehensive corporation chartered under the laws of the State of New Jersey, which would cause them to stay at home the rest of their lives. "We must always," Mr. Bonaparte Sharp would say to his confidential man, "see to it that the yacht pays its way." With rare exceptions, whatever Mr. Bonaparte Sharp said must be done was done; and, as a consequence, painful though it is to record, as time went on, Mr. Bonaparte Sharp's yacht was not considered a whit less elegant, nor its cuisine less to be desired, but it grew more and more difficult to make up cruising parties for it.

Besides the four residences already mentioned, and this his floating palace, Mr. Bonaparte Sharp had intended a domicile in the Rocky Mountains. True, he could never spare the time to go there; but an architect and ex-

pert in landscape, of really extraordinary talent, but bankrupt and helpless peculiarly, — to whom, as one of his "bargains," he paid a pittance for being always at his beck and call, and whom he had sent to exploit those highlands of America, — assured him that certain eyries near Colorado Springs were exactly his location; and he had already gone so far as to have this gifted servant of his invite a conference of several foremost New York architects about designs and probable cost. "I intend," said Mr. Bonaparte Sharp to them, "that no private establishment between the Alleghenies and the Pacific coast shall equal it for extent, startling and yet tasteful effect, and richness and magnificence of appointment. I shall, myself, rarely, if ever, occupy it; but I have purposes in that area, and it is important there, as everywhere else, to make an impression." "We'll figure to get the money back," he added to his confidential man.

Now it chanced that there was in Colorado a captain of finance of another feather. He got wind of Mr. Bonaparte Sharp's design, and, somehow, it became impossible for Mr. Bonaparte Sharp's representatives to acquire any of the desired freeholds. It was like the Connecticut story, much tasted in its day, tradition assures us, concerning an old-time minister of East Hartford. A certain great man from one of the Hartford churches began to attend the East Hartford ministrations. He always remained after service to thank the minister for his sermon, and, incidentally, to complain that he never got "fed" on the west side of the river. Presently he interviewed the minister about transferring his church membership, and, of course, his benefactions, to East Hartford. The minister listened with rapt attention to the tale, which was very long and affecting, and the great man supposed he was getting on famously, when, suddenly, the minister closed the interview with the following unexampled words: "It is very kind of you, Brother —, I am sure, to be drawn toward us of East Hartford, in our humble place, and with our small ministerial gifts; but, to tell the truth Brother —, the church in East Hartford is full."

When, however, some years later, the Colorado captain of finance before mentioned had disposed of a very large corporate property which he had built up by just methods and great energy, foresight and sagacity; and when, after the sale, he divided a million of the proceeds among the men who had helped him to make the enterprise a success, — Mr. Bonaparte Sharp was furious. "Great luck," he said, "that kept me out of Colorado! Such neighbors would drive me wild. They are pulling down the whole fabric of modern society over our heads!"

Mr. Bonaparte Sharp rented the costliest pew in a fashionable New York church. When its minister preached straight, which he generally did, Mr. Bonaparte Sharp slept. But that minister had imagination, genius, and the mystic power of eloquence, and there would always be five minutes, somewhere in the sermon, when Mr. Bonaparte Sharp would wake up, rub his hands, and get ready to say, when going out, "Our minister can preach all around any man in Greater New York." There came a crisis, as was inevitable, between Mr. Bonaparte Sharp and that minister, in which Mr. Bonaparte Sharp undertook, as he expressed it, to "discharge" him. Mr.

Bonaparte Sharp's grievance was "heresy"; not, however, let any one imagine, the plain, ordinary brand, but "economic heresy." The upshot of this attempt was, that Mr. Bonaparte Sharp himself came very near being "discharged." Then, for several months, he undertook, at a number of other fashionable churches, the East Hartford scheme, with precisely the same result, except that it lacked the element of humor. After these various attempts, he re-leased his old costliest pew, lengthened his naps, and felicitated himself that, "For pure and downright pulpit eloquence, though I often find myself disagreeing with it, our church has cornered the entire preaching market."

Mr. Bonaparte Sharp's favorite Scripture character was Jacob. Mr. Bonaparte Sharp, however, never read farther in the patriarch's biography than the stock-raising period. "Jacob is my ideal," he would say, with reassuring frankness; "everything against him; got there notwithstanding; contracted with Laban; kept contract to the letter; courts couldn't interfere; fixed it, though; got the sheep. A little 'near'? Of course; had a right to be; man with business in him's got a right to realize. Good thing for Laban, too; never prospered so much as after Jacob came. The leavings of a man that has business in him are better than the entire assets of a man that has n't. So, too, some of my specialties have, perhaps, squeezed; hard lines for some folks; but the goods were never put on the market so cheap; the general public dividends, anyhow."

Mr. Bonaparte Sharp acquired Annie Laurie stock through Peter Wainwright, a millionaire college classmate of John Hope, who was engaged to marry Miss Eugenie, Mr. Bonaparte Sharp's daughter. A multi-millionaire appeared; Mr. Bonaparte Sharp commanded Miss Eugenie to break the engagement; and the multi-millionaire was the second of the two central figures at the great wedding, at the "truly baronial" lodge in the Adirondacks, which, candor compels us to state, had been largely arranged for while it had been still expected that Peter Wainwright would have said the responses along with Miss Eugenie.

The great wedding filled the papers for a fortnight. It was the social event of the summer. A few days before it came off, a special steamer up the Hudson and a special train into the woods took to the "truly baronial" lodge a small army of newspaper artists and correspondents. "Nothing like making an impression," said Mr. Bonaparte Sharp to his confidential man; "the money will all come back." What the bride-to-be did, and did not do; how she spent her time, morning, afternoon and evening; her toilet on all these occasions; whether she looked pleased, abstracted, or anxious; her exact remarks to her footman on her drives, and to her waiting-maid in her walks; all this, with much besides, — not without a certain delicacy, either, be it said to the credit of artists and correspondents; for poor Miss Eugenie was a sweet girl, who deserved to have had a different father, and to have married the man she loved, and whose look in those tragic days was mainly "abstracted," and, to be entirely truthful, very sad, — all this, with much besides, was photographed, crayoned, poly-chromed, soare-head-lined, double-leaded,

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editorial-noted, editorial-leadered, four-columned, four-paged, and Sunday-editioned, to the satisfaction, if possible, even of Mr. Bonaparte Sharp.

Since he enjoyed print so much this modest history would be derelict to duty if it did not set down faithfully a few additional points of his "highly instructive" (so a biographical dictionary man characterized it to him, as he took copious notes)—obituary?—far otherwise!—biography, having, alas! according to all appearances, yet many years to run.

There was a man—Smith, let us call him—in a certain section of this great country which we also call free. He had built up a large and prosperous business by industry, thrift, enterprise, square dealing, paying the best wages possible, treating his employees considerably, and serving his thousands of patrons well. One of Mr. Bonaparte Sharp's specialties entered his section. It got small foothold because its methods were diametrically opposite to those the section had been used to. About this time Smith received from several mysterious sources proposal after proposal to sell out. Smith said, No: he had put a lifetime into the business; it was remunerative; it benefited the public; he was proud of it; he wanted to leave it to his children.

"But why not leave them the money?" he would be asked.

"Money?" Smith would scornfully answer; "what is money, compared with an occupation that you like, that you are fitted for, that you can serve the community by, that you are prosperous in, that you are proud of, and that you expect your sons to inherit?"

Smith, as the reader will have perceived, was the kind of person that looks straight into the barrel of a hold-up's revolver, withholds his purse, expostulates, and, if necessary, grapples with him. A considerable number of such men, widely distributed, would make the hold-up business unpopular. He did not know that it was different with the Bonaparte Sharp specialties.

They cut the price in two.

He met the cut, and corresponded, and visited New York, in expostulation.

They cut the price in two again.

So did he.

When he had little left, he offered to sell.

They laughed at him.

He is a poor man now; lives in a small tenement; earns monthly wages by clerking in the only line he knows; bears his successive

reductions of wages with the best grace he can command; is apprehensive of losing his job; fears the poor-farm.

"I know a railroad, near the Atlantic seaboard," he once said, "that has the shortest route between two great cities, and that was built, largely by poor people, with expectations which the geography justified. The circuitous lines already constructed, however, discriminated against it, impoverished it, themselves consolidated, had therefore complete power, starved it out, and then bought it for a song. I knew they would do that sort of thing to a railroad; I didn't suppose they would do it to a man."

While Mr. Bonaparte Sharp was rehearsing to himself his favorite theorem, that "theavings of a man that has business in him are better than the entire assets of a man that hasn't," and was boasting that the section he had invaded bought his goods ten per cent. cheaper than it ever bought the corresponding goods before,—he cut his pay-roll in that section, first fifteen per cent., then twenty-five, and eventually fifty; paid less than one-fourth the taxes than were paid by the man whom he had ruined; loaned money (never on security less than twice the face of his loan, and "gilt-edged") to fight every just strike that occurred in that section; and, speaking generally, was a malign and pestilent influence in a part of the United States that, before his advent, had had an enviable industrial-economic record. These were his "leavings." This was the manner in which, to use his characteristic expression, "the general public dividends, anyhow."

Mr. Bonaparte Sharp never cornered. He was too knowing. There were few great corners in his time, however, that he did not indirectly, if not directly, instigate, and that he did not largely profit by. "I have the stuff," he would say within his set; "I put it up; risky business; big interest; see?" Mr. Bonaparte Sharp never risked twenty-five cents, however, in any of them. He merely used "risky" to crowd up his interest charges, and only loaned where he could not possibly lose.

Item the last: When the big — strike was on, a just one, with public sentiment behind it; and when the recommendations of the mutually acceptable arbitration committee, in the strikers' favor, were about to be acceded to, it was Mr. Bonaparte Sharp's secret threat so to work the stock-market as to ruin the concerns involved, in case they granted

the recommendations, which caused that sudden and mysterious suspension of negotiations, and occasioned those painful and resultless months of the strike's continuance, which had no satisfactory outcome for anybody.

"Sharp, why did you do it?" asked one of his set. "Strike was just; people were with it; concerns might just as well have acceded as not; 't would have done them good, like trimming an apple tree; besides, their product did not affect your specialties in the least."

"I did it on principle," Mr. Bonaparte Sharp angrily retorted. "That sort of course, though it was no direct concern of mine, would have been one way of helping to pull down the whole fabric of modern society over our heads."

But Mr. Bonaparte Sharp gave. When he had schemed in a million, by effecting some consolidation, by stock watering, by adding to the price of this or that staple and indispensable commodity, or by some similar stroke of economic "sagacity,"—he would donate ten thousand to a hospital. When it was three million, and a transaction liable to be sharply criticized, he would put fifty thousand into a new town hall for his native village in Maine. Ten million "absorbed" sometimes meant a hundred thousand for one or two technical schools. All this attracted attention. It operated like what the old Hebrew patriots plainly called a gift to blind the ruler's eyes. For only that side of his life, by reason of his benefactions, caught the public gaze. His donations occasioned his being interviewed, written up, depicted in the magazines; and, by degrees, caused him to think himself, as other people thought him, a benefactor of the human race.

Such was Mr. Bonaparte Sharp, a conspicuous and typical product of civilization and of religion down to date. To render possible such as he, martyrs had bled; patriots had fallen on crimson fields the names of which are the synonyms of liberty; and the whole heroic and much suffering army of discoverers, explorers, pioneers, inventors, educators, artists, statesmen, poets and seers,—not to speak of the other measurelessly larger and equally heroic and much suffering army, that of the plain toilers of all times,—had endured and died.

Chapter XV., entitled *His Blank Wall*, will appear next week.

The Music of the Church

The Organ, the Hymns and the Music

Some time ago reference was made on this page to the desirability of a greater effort to make organ music intelligible and significant to the ordinary listener. The following notes on the first four numbers of a recent organ recital offer a fine illustration of what should be attempted on every similar occasion:

- | | | |
|---|-------------|--------|
| 1. Pilgrims' Chorus and Elizabeth's Prayer, | TANNHAUSER, | Wagner |
| 2. a Offertoire, | | Thayer |
| b Angels' Chorus, | | Clarke |
| 3. Largo, | | Handel |
| 4. The Eleventh Nocturne, | | Chopin |

The first selection from Wagner's Opera of Tannhauser is the song of the pilgrims on their journey to Rome to seek forgiveness of sins from the pope. The movement is in march form. The Song of Elizabeth which follows the march is lyrical music of the smoothest and purest description.

Mr. Eugene Thayer was a New England man and an organist of wide reputation. The Offertoire is a brilliant and characteristic bit of writing. The Chorus of Angels has a simple air with an effective *obbligato* and represents the later School of Composition for the Organ.

The Largo, with simple theme and massive

harmony, is the most widely known and the most popular of all of Handel's works. Its lines are plain and free from ornament, but its appeal is sure and it must always remain an inspiration to calmness of faith.

The Nocturne by Chopin is a pictorial composition. It suggests the discouraged wandering of a man who has lost faith in life; the song of birds, even the rich harmonies of the monk's chorus bring him no relief, and he resumes his wandering; but at the very end, by the unusual introduction of a major chord in minor music, there is a suggestion of his coming to his better self. The music is plaintive, but is full of the finest harmonies and has a distinct melody which fastens upon the memory.

An interesting and often perplexing question arises in connection with the use of selections from the opera for religious services. A Brooklyn pastor was much disconcerted, on thanking his organist for some music that had been particularly helpful and inspiring, to be informed that it was from one of the popular operas of the day. Many ministers have no idea how often the preludes and postludes are selections from the opera.

Two questions arise: First, should this be done? Second, if it is done, should the congregation be informed on the calendar that the selection is from the opera?

It cannot be denied that some so-called religious music is similar to that in light opera and even in comic opera, and that much of the music in such operas as Tannhauser is essentially and deeply religious in its effect on the audience. Nevertheless, a positive negative answer should be given to the second question and a modified negative to the first. The influence of music is largely that of association. The effect on us of familiar strains depends not so much on its quality as on the words, persons, circumstances with which it is associated in our minds. It brings these inevitably before us. No organist should play a selection from the opera at a church service if he has reason to believe that it is associated in the minds of many of the people with the presentation of the opera. This is especially so if the opera be of a character that is in no sense religious. The objection to announcing that a selection is from the

opera is that many minds will be so diverted by it that they will not yield themselves to the uplifting impulses that the music might otherwise impart.

A New England pastor was surprised recently by a call from the music committee of a church in a city twenty-five miles away, who had come to look up the character and standing of candidates for positions in their choir. Too many committees listen to singing, and if that is satisfactory, ask no questions for conscience' sake. Character may not count as much as in some positions, where there is more direct personal relation, but it is very important. This committee is a model for all.

Prof. Waldo S. Pratt of Hartford Theological Seminary raised some interesting points in a recent address before the Salem Congregational Club. He called attention to the fact that the selections by the choir consist usually of worship, the idea being that they voice the worship of the congregation as the minister voices the prayer of the people. He said that there was evidence of a change in this respect, in the direction of having the choir music addressed more to the congregation in order to arouse in them a true and worshipful feeling. With this change he expressed sympathy. He also indicated his view, that the main anthem should not come at the opening, but along in the body of the service, and that the Doxology makes a far better climax than introduction to the service. Let some church not afraid of trying experiments see how another of his thoughts would work, in having the sermon come much earlier in the service, with more music toward the close, when the truth of Scripture and sermon had stirred the heart and made it ready for a more ardent emotional participation in the worship of song.

At the same meeting of the Salem club

some interesting statistics were presented. In the churches of the South Essex Conference that reported, all but two make regular annual appropriations for music, the amounts varying from five per cent. of the total current expenses to one-third, the latter being the percentage of four churches. The average was about one-sixth; but as the higher percentage came from the churches spending the most money, it is probable that one-fifth of the entire home expenses is due to the item of music. Is this too much or too little? An interesting fact elicited was that while many did not pay their singers, almost every one paid the organist. It appeared also that almost every church used three different hymn-books, only one reporting their limitation to a single book and that adding the expectation of an addition; while several used four, a different one for each Sunday service.

That a morning service of worship, a popular evening gathering, an animated Sunday school session, a devotional prayer meeting should not use exactly the same hymns is self-evident. The ideal hymn-book should have such a variety that each service should find a sufficiency adapted to its own peculiar wants. This is difficult of attainment, though hymn-book makers are having this in mind, and the recently issued Pilgrim Songs has an unusual breadth and fitness for this. Where, however, there are different books for the different services there should be a certain kinship or progression. A Christian Endeavor or Sunday school hymn-book that has nothing in common with the church hymnal is a misfortune. The most discouraging feature of the outlook for congregational singing is that, in so many cases, the young people in coming to church services find little that is familiar in the hymn-book, the Endeavor and Sunday school having taught them an entirely different class of hymns. Churches should have this in mind in selecting books for the

various departments of the church life, and endeavor to avoid this difficulty.

Good work in musical lines is not limited to the great centers and salaried choirs. For many years Rev. Frank T. Waters has given fine musical impulses to the town of Ipswich. At one time he trained his singers for a presentation of The Messiah, and with the aid of members of the Salem Oratorio Society presented it in Ipswich. Why should not the great musical societies of the large cities co-operate more often with neighboring places for the presentation of important musical productions? Mr. Waters also arranged for musical concerts of the highest order, educating in these and other ways the whole community, while making possible the enrichment of his own church services. Rev. Edward Constant, also in Ipswich, with the aid of Miss Constant, has been able to uplift the worshipful life of his church. At their musical services the works of Barnby, Parker, Gullmant and Handel have a place. At a recent concert for the good of the Historical Society, by Miss Constant, the opening selection was from Chopin and the closing from Liszt, with choies selections all the way through.

One of the most remarkable chorus choirs in the country is that conducted by Prof. E. M. Bowman in the Baptist Temple, Brooklyn. The report of the choir for the past year indicates that fifty-four of the members had a perfect record of attendance, and that the average of the entire chorus was over ninety-five per cent. It is divided into four sections, each having one Sunday off every month, thus securing the presence of three-fourths at every service. A prize was given to the section having the best record in attendance, the winner last year making a record of 97.58 per cent. The chorus has an organization of its own, and is animated by an *esprit de corps* which makes possible the fine work they have been doing for a number of years.

In and Around Chicago

Moral and Religious Instruction in the Public Schools

The recent convention has aroused new interest in the kind of moral instruction given in the public schools. This matter of the Bible in the schools has been under discussion at different times for several months. Last Monday it came up again before the Ministers' Meeting occupying the entire morning and a committee was appointed to frame resolutions recommending the introduction of moral and religious instruction into the school curriculum. The first speaker, Rev. Mr. McCord, favored Bible reading in the schools because it is the word of God and was given by the Holy Spirit; because so large a proportion of the pupils in the schools in their homes are not brought under the influence of the Bible; because its influence on those who have been educated under it has been so favorable; because in a majority of the states it is still read and prohibited in only a few of them; because in foreign countries its reading is made a part of the system of public instruction, and because educators, as represented in their National Convention favor its use. Dr. Beaton, in continuing the discussion, called attention to the difficulties in the way. As citizens we should recognize these difficulties and treat the men who feel them with courtesy. We must seek some common, ethical ground on which to stand, some way in which to teach the spirit of Christianity. Dr. Beaton looks upon the present interest in the subject of ethical training as a hopeful sign. Others spoke of what is done elsewhere, of the permission given to read the Bible in the schools of New York, and of the fact that man as a religious being needs the instruction in ethics for which the Bible fur-

nishes the only satisfactory standard. What can be and what ought to be done in present conditions are practical questions not easy to answer.

President Pritchett at the Commercial Club

Dr. Pritchett of the Massachusetts Institute of Technology gave the members of the Commercial Club on Feb. 28, a rather unfavorable answer to the question, Is the College an Efficient Institution? He deplores the lack of fellowship among students, the distinction between rich and poor, between the faculty and the student body. From his address he seems to have overlooked the work done by the small Christian college in which the lack which he deplores does not exist. He praised the public schools and the state institutions, and affirmed that they are doing more than other institutions to turn out citizens of the highest order. Dr. Pritchett thinks that the college as such has hardly justified its right to live. Had he been acquainted with graduates of Yale, Princeton, Amherst, Williams, Dartmouth, Bowdoin, to say nothing of Ohio colleges and the Christian colleges of the West, he would grant, perhaps, that they have sent into the world not a few men who meet his test and were aided to do this by the training they received in the college which he condemns. Dr. Pritchett spoke also on the Negro question as one of the serious problems of the time. The difficulty here is the lack of leaders. He thinks the college should show the way in which this and other difficulties may be met. He would judge a college just as he would judge a factory—by its output. He thinks his own institution will do its part toward furnishing a solution of these problems when it secures its new

site and has better opportunities for fulfilling its mission.

A New Pastor for Warren Avenue Church

The members of this church have called with great unanimity, Rev. A. Edwin Kelgwin of the Park Presbyterian Church, Newark, N. J., at a salary of \$4,500. If he accepts he will find a field large enough to gratify any man's ambition, and a church so harmonious as to enable it under wise leadership to accomplish almost anything it undertakes.

Close of Extra Meetings

The extra meetings held in the Presbyterian churches of the city in connection with the revival movement inaugurated by the General Assembly closed this week with a special service in Hyde Park Church. Christians have been aroused by these meetings, but it is doubtful if they have been successful in reaching many persons unaccustomed to attend church. The Episcopal churches have been holding extra meetings in preparation for Lent. Our own churches will observe Passion Week more generally than ever, but this observance is followed by fewer revivals than accompanied or grew out of the Week of Prayer, and the churches have lost the impulse and the encouragement which such revivals always bring.

FRANKLIN.

Fame

Fame is a bee.
It has a song—
It has a sting—
Ah, too, it has a wing.
—Emily Dickinson.

A Live and Growing Church in the Interior Our Benevolent Societies and the National Council

How Pilgrim Church, Cleveland, Exerts a Religious Influence All Day and Every Day

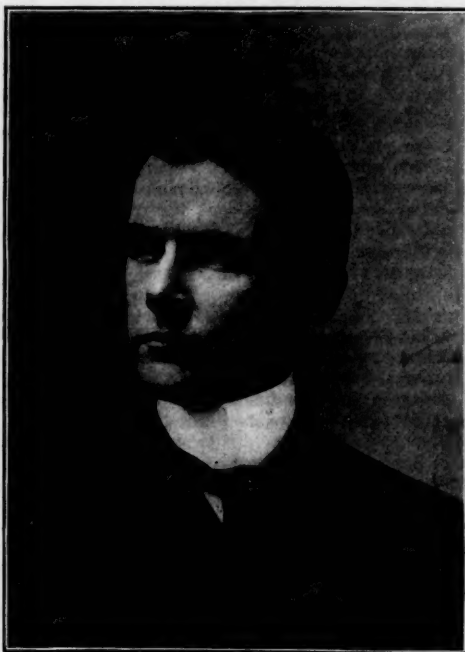
Those familiar with the work done by Pilgrim Church, Cleveland, O., during the last eleven years, consider it a phenomenal success. It is a clear case of what able and consecrated leadership will accomplish; and to Dr. Charles S. Mills, the pastor, and his co-terrie of assistants, is the success largely due. He has not only erected a magnificent building, and thoroughly established a splendid institute, including twelve departments, mostly educational, but he has built up a great spiritual work, thus solving the question so often raised of combining institutional features with spiritual interest. No part has lacked, and the spiritual part in particular has been eminently successful. It is probable, however, that Mr. Mills could never have attained so large a measure of success but for the help of Rev. I. W. Metcalf, his associate during the critical period of the life of the church, of Mr. Rothrock, who has since fitted in so remarkably well, and Miss MacInnes, who has been with him from the first. She is a host in herself. Mr. Metcalf was especially good in business lines, and helped to lay the foundations of financial success.

The story, as told at the annual February banquet, when more than 400 persons, despite the rainy night, sat down together, is an interesting one. The church historian showed that the church building, including organ and furnishings, had cost \$160,000. The subscriptions numbered more than 500, ranging from very small sums up to \$28,500 from a single individual. One other gift was \$27,000, and still another, \$21,000. When, speaking of the erection of the edifice in the years 1893-94, Mr. Caskey drew from his pocket a canceled mortgage for \$50,000, which was placed by the trustees upon the property at the time of dedication pending the payment of subscriptions then made, the expectancy of the people was fulfilled with a joy well earned. He read from the mortgage the record of the payments, showing that, with almost clock-like precision, the church had quietly and steadily met its obligations until last October, when every dollar was discharged and the church was freed of incumbrance. So quietly had the work been done and so systematic was the method pursued, that many members hardly realized what had been accomplished.

The activities of the church were never more productive. The last year was, in many ways, the finest in the history of the church. The church shows such splendid vigor in giv-

ing itself to important and varied forms of work that it is only necessary for the pastor to plan and lead the work to gain a quick and noble response.

In 1902 upwards of \$36,000 were raised, including individual gifts. More than \$16,000 were for benevolences, used largely in the city, nearly \$10,000 being a gift for the Jones



Rev. Charles S. Mills, D.D.

Home for friendless children. Oberlin College received \$3,025. Nearly \$15,000 were expended in the work of the church itself, including about \$1,500 spent by the institute. The final payments on the building in 1902 were \$4,725.

One significant thing in the development of this church has been its steady growth in all departments. The benevolences for the last eleven years amount to \$163,818, the home expenses to \$281,090 and the additions to the church were 925. The membership Jan. 1, 1903, was 882, a net gain of fifty-three; additions were seventy-nine, on confession forty-nine. The families connected with the church number 1,011. The Sunday school enrolls 945, besides 175 in the home department.

The young people's work, which has been reorganized independent of the Christian Endeavor movement and with a new form of

pledge, is a strong force in the life of the church. At this annual meeting the church voted to add two more to its present staff of seven workers, one as a foreign missionary, another as a district visitor or nurse. The organization of the men of the church as the Pilgrim Brotherhood, to work for one another, the church and the community, is a new feature which is creating no small amount of enthusiasm.

W. F. M.

It is gratifying to find in the *Christian Advocate* of Nashville, in an editorial on The Race Question, the admission that the disposition of not a few Southerners to deny social recognition to those who teach in Negro schools, is "an inexcusable rudeness."

The Advisory Committee recommended by the National Council and appointed by the six societies met in Hartford, Ct., Feb. 26.

At a previous meeting, the committee had voted, in accordance with the recommendation of the National Council, to undertake to advance the Forward Movement for "the promotion of systematic benevolence in the interests of the six societies of our churches." This Forward Movement is to be under the control of the Advisory Committee and

to be directed by a competent man who shall be known as the secretary of the Forward Movement of Systematic Benevolence. The duty of this secretary will be to investigate plans and methods of systematic benevolence now in successful use, to gather and formulate plans such as may be adapted to churches of various conditions and to press these plans upon the attention of conferences and churches. The support of this secretary and his work will be paid by special gifts or will be chargeable to the societies in the ratio of gifts received by them from living donors. The committee has carefully canvassed the matter and expects soon to present to our churches the name of a secretary of Systematic Benevolence.

The committee has also considered the other resolutions of the National Council and they heartily indorse the request contained therein that each church, by a personal canvass, should reach, as far as possible, every one of its members with a direct personal appeal for some gift to each of our six missionary societies. To make this most effective some time should be given in every church to bring the needs of these societies before its members in order to increase the missionary interest. Especially do we feel the importance of making provision in our Sunday schools and young people's societies for educating our young people in every department of missionary work.

We are glad that the further recommendation of the council that in all ordinations and installations the missionary knowledge and interest of the candidate be inquired into is being followed more than in the past.

Action has also been taken with regard to the resolution of the National Council recommending the appointment of all salaried officers in our six societies by executive boards. This was brought up at the meeting of the American Board at Oberlin and referred to a special committee to report at the next annual meeting. The American Missionary Association has altered its by-laws so that the salaried officers are nominated by the executive board. The Sunday School and Publishing Society has considered the matter and has found legal difficulties under the laws of Massachusetts. The Home Missionary and the Church Building Societies already choose their officers in this way. With regard to "limited representative governing membership," of each of our home societies, the Home Missionary Society has already acted favorably upon this and the committee of the American Missionary Association and the directors of the Sunday School and Publishing Society have it under consideration.

As to the resolution urging the five home societies to try the experiment of a united annual meeting, some progress has been made, but no definite plans have been matured.

The recommendation for one missionary publication has been considered faithfully by executive boards of the different societies and it is felt, almost unanimously, by them that it is not practicable to have one missionary magazine cover properly all the interests that need to be considered by our six societies, in this agreeing with the unanimous report of the Committee of Fifteen at Portland, Me.

With regard to the resolution that "our missionary societies should unite in issuing brief manuals of instruction and information suitable for permanent use in our Sunday schools and young people's societies and other organizations, it was thought best by the Advisory Committee that no action be taken until the secretary appointed should have had time to consider the matter. We are glad to note, however, that some of the societies have taken preliminary steps to get together material for such a manual.

SAMUEL B. CAPEN, Chairman.
WILLIAM W. McLANE, Secretary.

The artistic air kills everything.—Horace Bushnell.



Pilgrim Church, Cleveland

The Literature of the Day

A Journey through the Holy Land *

A visit to Palestine is a dream of multitudes who probably will never realize it. But through books written by those who have seen the country with historic knowledge and observing eyes and sympathetic appreciation of its relation to Christian faith, a far more clear and accurate vision of the Holy Land may be had today than ever before. Rev. Dr. J. L. Hurlbut, the veteran Sunday school worker, has done a distinct service to Bible students by utilizing the stereoscope to give them some of the experiences of an actual journey with him among the scenes in which Christ lived. By a set of one hundred stereoscopic photographs the most important places are reproduced before the eye, with impressions of reality made vivid by the effects of binocular vision. A map is furnished showing the route of travel, the pictured places being indicated by the numbers of the stereographs. A description in the accompanying book is given in lecture form, apparently from notes taken on the spot.

What the stereopticon is for an audience the stereograph may be for a Sunday school class, and any teacher with the aids furnished can make the pictures so real that the pupil may have an impression of the scene as if he were actually looking on it. One set of stereographs can be used by an entire school, class by class. It will furnish attractive entertainment for an evening at home. Its value is not exhausted by a single view, but it becomes more helpful through frequent reference. When the life of our Lord or the history of Israel is being studied these pictures will illuminate every lesson.

RELIGION

Some Actors in Our Lord's Passion, by Rev. Herman Lihenthal, pp. 167. Thomas Whitaker. 80 cents net.

A noteworthy volume of Len'en sermons. It requires more than scholarship, a wide range of spiritual experience and a large knowledge of men are needed to remove all that is unusual and strange from the figures in this group, and make the reader feel himself under condemnation because of the discriminating analysis of character, and this the writer does throughout in a rare degree. The old story seems new, and holds us with such dramatic interest that we think of a common human frailty and fate. The Good Friday sermon in treating of the meaning of the wrongs, mysteries and sorrows of life in the light of the Cross shows a strong grasp.

The King's Garden, compiled by W. M. L. Jay, pp. 375. E. F. Dutton & Co. \$1.25.

This compilation of material in regard to the life of the world to come shows great industry and not a little discriminating taste and power of orderly arrangement. The topical division into chapters gives an air of progressive continuity and the wide variety of authors quoted lightens up the pages. It is curiously modern in its selections, the proportion of writers dating from before the middle of the last century being small. Even St. Bernard is quoted grudgingly. The tone is distinctly universalistic; and in this respect does scant justice to the proportion of thought in some of the authors quoted and much less to that of the Church of the ages.

* Traveling in the Holy Land Through the Stereoscope. A Tour Personally Conducted by Jesse Lyman Hurlbut, D. D. With stereoscope and 100 stereographs in leather case, \$17.00. Underwood & Underwood, New York.

The Deeper Teachings of Plant Life, by Hugh Macmillan, pp. 386. Thos. Whitaker. \$1.20 net.

Dr. Macmillan moralizes pleasantly and instructively, usually taking some particular flower as text or suggestion, but sometimes a more general yet related theme. He is familiar with the newer knowledge of the relations of plant and insect life and often uses them effectively for illustration. He is not as familiar with the American as with the European flora, or he would not say, "In America the violet is not a spring flower and is scentless." And what he says of the interchange of weeds and the superior persistency of the European varieties needs some qualification.

The History of Christianity from St. Paul to Bishop Brooks, by Wm. E. Gardner, pp. 210. Thos. Whitaker. 50 cents net.

This appears to be a satisfactory piece of Sunday school literature. It is a text-book for the conclusion of a four years' course, based on the newer system of religious instruction. The chapters outline the Christian centuries as follows: The Beginning, The Middle Ages, The Reformation, The New Light. Controversial matter is presented in a way acceptable to all and therefore useful for beginners. Monasticism, Puritanism, Jesuitism, the Oxford Movement rarely has been so clearly and briefly defined.

Our Lord and Master, by Jesse Bowman Young, pp. 99. Jennings & Pye.

A slender volume containing the stock arguments of the Apologists with no marked characteristics or emphasis of its own.

HISTORY

Ancient Athens, by Ernest Arthur Gardner, pp. 579. Macmillan Co. \$5.00 net.

Professor Gardner is admirably qualified by expert knowledge, gained in part while director of the British School at Athens, for the work of preparing this splendid book. Good as the text is, the reader is moved first to examine and enjoy the illustrations, in which the resources of photography have been utilized to the utmost. A study of these alone will give the untraveled reader with brains and imagination a vivid idea of the Athens which is now above ground. The successive chapters take up the history of the city with the monuments for text and Greek literature for commentary.

Medieval India, by Stanley Lane-Poole, Litt. D., M. R. I. A., pp. 449. G. P. Putnam's Sons. \$1.35 net.

Popular language still speaks of the "great Moghul" as an equivalent of size pretended or real. The biggest freight engines are "moghuls." The story of the original Great Moghuls, the Mongol emperors of Hindustan, with their predecessors in invasion, Mr. Lane-Poole tells in this interesting volume of the Story of the Nations series. The common people of India have no history; this is mainly an account of the strongly marked and varied personalities of the monarchs, who twice mastered the whole of India and left their mark so deeply upon it and also upon the popular tradition of Europe. The task is admirably performed and gives in convenient compass information of high interest in the history of civilization. The illustrations of buildings and coins add to the value of the text.

Labberton's Universal History, by Robt. H. Labborton, pp. 221. Silver, Burdett & Co.

Good historical maps and genealogical tables form the motive around which the thread of history is woven. So large a plan demands a summary and compendious scheme of composition in which Mr. Labborton succeeds admirably. He has made a book which will have great value for reference on account of its full index and its convenient arrangement of the essential things for the ordinary reader. But the maps, if we will use them, are the real aids to following the course of the world's story intelligently. The book has large, but not inconveniently large pages, and is in amazingly small compass for its wide plan and large print.

Birth of Berea College, by J. A. R. Rogers, pp. 174. Henry T. Coates & Co., Philadelphia. An original document in the historian's sense,

being the record by one of the founders of one of the most courageous and successful educational experiments of the middle of the last century. Berea stood for much which is now acknowledged in Kentucky, but its founders had the experience of being driven from the state. It is a good book to study and a valuable contribution to American history. Berea is now the largest institution of learning in Kentucky, with an average of over nine hundred students. The investment of Mr. Rogers's life and that of his helpers has brought forth a harvest many hundred fold. The book shows the combination of modesty, courage and firmness, which made the institution it represents possible in its uncongenial soil.

America in Its Relation to the Great Epochs of History, by Wm. J. Mann, pp. 319. Little, Brown & Co. \$1.00.

Delivered originally, with some exceptions, as public addresses, these chapters on the relation of American to world history retain much of the enthusiasm and some of the discursiveness proper to that form of writing. Four epochs are designated as critical in the history of America and of civilization: those of the discovery, 1492; of the settlement, 1620; of the formation of the Constitution, 1788; and of the contests over slavery and the Union, 1850. Mr. Mann has a tolerant attitude toward legend and makes rather too much of the Iroquois league as a forerunner of our national life. So large a subject could only be outlined in so small a space, and the purpose of the book is rather to urge reading on indicated lines than to make a comprehensive treatise.

FICTION

The Pride of Tellfair, by Elmore Elliott Peake, pp. 390. Harper & Bros. \$1.50.

The author of this story, a young lawyer, has brought into a prosaic Illinois town the elements of romance afforded by aristocratic Southern society, with a touch of Old World mystery, and has invested a country lawyer's office with the atmosphere of a mild tragedy of love. The excellence of the story lies in the skill with which the lawyer is made a hero, different types of women, young and old, being used to display the many traits of character which win their admiration and love. Morris Davenport is a shrewd business man, a Presbyterian elder, a lover of horses, and though a bit of a gambler, is a useful citizen, a master of the society he lives in, and a genuine American. The story is wholesome and few who begin it will lay it aside before the last page is read.

The Captain, by Churchill Williams, pp. 439. Lothrop Pub. Co. \$1.50.

General Grant is the unnamed hero, and his career is followed from his farmer life in Illinois to the capture of Vicksburg. The story is a milder reflection of The Crisis by Winston Churchill, having some of its excellences while failing to hold the reader's attention as that novel does. Its situations crowd on one another too fast. It introduces too many characters, its scenes are often too disconnected and it leaves too many gaps to be filled by the imagination. Yet while it is not a great novel, it deals with events of such permanent and intense interest to Americans, with such a degree of familiarity with scenes described and such loyalty to historic fact, that it will have many admirers.

The Philadelphians, by Katharine Bingham, pp. 227. L. C. Page & Co. \$1.25.

A clever little tale, good for light reading, which deals with society life in the upper circles of Philadelphia.

A Sherburne Quest, by Amanda M. Douglas, pp. 369. Dodd, Mead & Co. 90 cents net.

Another book dealing with the numerous clan of Sherburne. A harmless story, with romance and detailed incidents to please the girl's reader, and intellectual conversation for her instruction. Honor Carew is an attractive heroine. The hero is not produced until toward the end, but we hardly miss him in the narration of the affairs of the heroine's many relatives and friends.

The Master of Warlock, by George Cary Eggleston, pp. 433. Lothrop Pub. Co. \$1.50.

Mr. Eggleston's statement, in the dedication, that he studies his heroines from different phases of one woman's character relieves the critic who has just read this story with pleasure and yet is compelled to confess to himself that there is a certain sameness in the characters as they appear in the author's different books. Here the scene is again in Virginia, but the time is that of the war between the states. Agatha Ronald is a spirited girl of the high-minded and unconventional sort, and the hero is a fine specimen of manhood. The Virginia view of duty at the outbreak of the war is insisted on, but there is no appeal to sectional passion.

Russell Ryder, by David Bruce Conklin. pp. 333. A. Wessels Co. \$1.50.
An amateurish attempt after the order of David Harum and Eben Holden. The hero of this tale is neither so funny as David nor so big-hearted as Eben; the story is clumsily told and the startling denouement is wildly improbable.

VERSE

The Queen's Rosary, by Alice D. van Cleve. pp. 60. R. H. Russell, New York.
A sonnet sequence, apparently by an American, which follows the years of the late English queen's reign with particular reference to an event in the national or personal history of each. The book is beautifully made and has evidently been the work of a loving en-

thusiasm. As verse it ranks astonishingly well considering the self-chosen limitations of subject and form.

Bethlehem, a Nativity Play, by Laurence Housman. pp. 76. Macmillan Co. \$1.25.
A miracle play quite in the medieval spirit, in noticeably interesting verse. Its Mariolatry is a serious objection from the primitive or modern point of view and its dramatic unity is rather dearly bought, so far as the truth of history is concerned, by crowding the visit of the shepherds and the kings and the flight from Bethlehem into the night of the birth. But this is all quite in the spirit of the dark ages.

The Imperial Republic, by Elizabeth G. Crane. pp. 122. Grafton Press.

A tragedy in verse written with a purpose by an author who is a convinced anti-imperialist. She has considerable constructive power and not a little earnestness of purpose, and her blank verse runs smoothly. Her republic is not very convincing, however, and the moral lesson she reads the American people is spoiled by the lack of parallelism between her imaginary case and the facts.

Jonathan, a Tragedy, by Thos. Ewing, Jr. pp. 148. Funk & Wagnalls Co. \$1.00, net.

Mr. Ewing has a good subject for a poetical drama in the character and career of the son of Saul; but he has not known how to make the best use of it. The grip of passion is conspicuously wanting and the verse lacks ease.

Book Chat

The University of Pennsylvania has conferred the degree of Doctor of Laws on J. S. Sargent, the eminent artist.

The long-promised Morley life of Gladstone will not be out this spring, but may be expected before the year is over.

The publisher of Mrs. Eddy's books in Boston denies that he has ever refused to sell Mrs. Eddy's writings to Mark Twain.

Lovers of Browning will wait with anticipation for Prof. Edward Dowden's biography of him in the Temple biographies series.

The death of Dr. G. Birbeck Hill takes from the ranks of English men of letters the most accomplished student of Samuel Johnson.

Kate Douglas Wiggin has established an annual prize to be given to the student of Bowdoin College who writes the best short story.

Mrs. Humphry Ward writes to the New York Tribune admitting that her story, Lady Rose's Daughter, is based on The Life and Letters of Mlle de Lespinasse.

A large collection of hitherto unedited and unpublished letters of Margaret Fuller has come to light in London, and will soon be placed on the market in book form.

The forthcoming collection of letters of Jane Welsh Carlyle, which were suppressed by Froude, are said to go far toward rehabilitating Carlyle's reputation as a man and a husband.

Thomas Nelson & Sons have absorbed the other Bible publishing firms of E. & J. B. Young & Co., and Eyre & Spottiswoode of London, and will now be able to offer an unrivaled line of Bibles and Prayer Books.

The recent death of Prof. E. B. Cowell, professor of Sanskrit at Cambridge University, takes from the world one who will live in the hearts of admirers of Edward Fitzgerald long after his pupils and readers of him as a Sanskrit authority pass away.

Lord Avebury—Sir John Lubbock—and Gen. William Booth, have been exchanging their own productions recently, Sir John reading General Booth's Religion for Everyday, and sending the Salvation Army leader his little book The Use of Life.

The Spectator, commenting on Kipling's

poem, The Settlers, is cruel enough to suggest that inasmuch as Kipling so surely strikes the note of British public opinion, and Alfred Austin does not, therefore it is in order to call Austin the king's laureate and Kipling the people's laureate.

Mr. Albert Dawson, our English correspondent, whose brief biography of Dr. Joseph Parker is well known, has been asked to write a complete biography of the remarkable preacher. He would be glad to receive any letters written by Dr. Joseph Parker or information relating to his early days, or Banbury and Manchester ministries.

The death of Joseph Henry Shorthouse, author of John Inglesant and other novels not known to the masses but highly prized by the few, takes from the ranks of English men of letters one who lived a modest life as a business man, who cared nothing for notoriety, and ever had an high ideal for himself and his craft.

The Revell Co. will recognize the bicentenary of John Wesley's birth by publishing The Heart of John Wesley's Journal, with an introduction by Hugh Price Hughes and an appreciation by Augustine Birrell. It will contain in one book the most interesting and

significant letters from the four volumes heretofore published, and will be generously illustrated.

The editor of The Cosmopolitan is certainly a brave man, but his prudence leaves something to be desired, we fear. In the March number he illustrates an article on The Woman of Fifty by portraits of well-known women, some of whom own to fifty years. The last picture given, however, is that of Mary E. Wilkins Freeman, whom the ubiquitous Who's Who announces to have been born in 1862.

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The Home and Its Outlook

The Voice of the Grass

Here I come creeping, creeping everywhere;
By the dusty roadside,
On the sunny hillside,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping everywhere.

Here I come creeping, smiling everywhere;
All around the open door,
Where sit the aged poor;
Here where the children play,
In the bright and merry May,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
In the noisy city street
My pleasant face you'll meet,
Cheering the sick at heart
Toiling his busy part—
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
You cannot see me coming,
Nor hear my low sweet humming;
For in the starry night,
And the glad morning light,
I come quietly creeping everywhere.

Here I come creeping, creeping everywhere;
More welcome than the flowers
In summer's pleasant hours:
The gentle cow is glad,
And the merry bird not sad,
To see me creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
When you're numbered with the dead
In your still and narrow bed,
In the happy spring I'll come
And deck your silent home—
Creeping, silently creeping everywhere.

Here I come creeping, creeping everywhere;
My humble song of praise
Most joyfully I raise
To Him at whose command
I beautify the land,
Creeping, silently creeping everywhere.

—Sarah Roberts Boyle.

Deep Breathing We are constantly informed that tuberculosis is not only the most common of diseases, but that more deaths result from it than from any two others. It is even said that one out of every three persons dies from some form of lung trouble, and yet, that in most of these cases, the disease might have been prevented. Good air and deep breathing seem to be all that is necessary to keep the lungs in a healthy condition, and, this being the case, it would appear to be the duty of every mother to see that her children breathe properly. The simplest things are the ones most likely to be overlooked, and this doubtless accounts for the fact that so many intelligent and progressive women, who are particular about the diet and exercise of their children, utterly disregard their method of breathing. Since animals and savages practice deep breathing it is evidently the natural method, our common practice of shallow breathing being the result of our overheated buildings, improper clothing and lack of energy. Enthusiasts over deep breathing claim not only that it will keep the lungs in a healthy condition, but that it will cure tuberculosis in its early stages and is of great value in other ailments.

Mothers and Teachers How many mothers recognize their obligation to the teachers in our public schools? The routine is a wearing one, as mother surely ought to understand, and the hours are often lengthened by extra work in preparation for extra "occasions" to give pleasure to mothers and children alike. Days like the 12th and 22d of February, or the 19th of April, with the decorations in the schoolroom, the music, the Sunday dresses, and even the tremor of "taking part," make real events in childish lives. There is more instruction in manners and morals, too, included in public school work now than most parents realize. Some of it is formally required by superintendents and school boards, but more, perhaps, is the outcome of spontaneous kindness and helpfulness on the teacher's own part. Little flowers of courtesy and unselfishness are blossoming in children's lives every day from seeds sown at school. Would it not be fitting to express appreciation of them oftener than we do? Surely, at least, it is a duty to refrain from petty, trifling criticism.

Labels

BY LILY RICE FOXCROFT

Most housekeepers label their jellies and preserves. Many mark their sheets and pillowcases and cotton underwear and handkerchiefs. A few take pity on the "helper" at kindergarten and sew tapes inside their children's mittens, leggings and umbrellas. But in general it may be said that the fine art of labeling is but imperfectly understood.

Jellies and preserves need the date as well as the name, and in some cases, alack! "Second quality" or "Use soon." Sheets and pillowcases are much more sure of finding their way to the proper mattresses and pillows if a different form of marking is used for different widths—"J. E. Jones" for double beds, "J. Jones" for two-thirds and "Jones" for the cots.

In a family of fast-growing children marking with indelible ink is unsatisfactory, because it lingers on after the garment has descended to another child. The advantages of marked clothes can be as well secured by a simple cross or dot made with colored darning cotton—black for Harry, red for Johnny, and tan for little Bess—and young children can pick out their own much more quickly. In the case of stockings, two crosses can be put on at the original marking, and one snipped out when the knees have grown too badly darned for "best" wear, saving mamma the vexation of unrolling pair after pair when a special toilet is to be made. Variations in length or thickness can be noted in similar ways; indeed, a mother can work out a whole cipher code for herself, if she is so disposed.

Tags—not the elaborate tag of commerce, but homemade tags torn from old pasteboard—tied on clothing put away at the end of one season save time and bewilderment at the beginning of the next. It is surprising how fast even the care-

ful mother forgets. Thus: on stockings, "Harry, 1903;" on an underflannel that has survived its fellows, as by a freak of nature some underflannels will, "No mate for this;" on petticoats laid aside by Susie at the head of the procession to wait for Bess at the foot, "Worn by Susie at eight."

After the general trying-on at the opening of the new season, unless the needed letting down and taking up can be done more promptly than most mothers find possible, it is prudent to preserve the results of the inspection by tags—"Wants two inches more in belt," "Let down skirt three inches," and so on. Bundles of sewing laid aside for some far-off leisure should be tagged to save untying—"Nightgowns needing new sleeves." In fact, all over the house, every bundle, bag or box possible should be plainly marked on the outside. The labeling habit systematically followed makes the difference between a charted and an uncharted sea to the daughter or nurse suddenly put in charge of a house.

A date, penciled on a pattern, saves one from the mortification of making the shirt waist of 1903 in the style of 1902. If the dressmaker pronounces the scraps of embroidery from Susie's guimpe enough for a yoke for Bess, a label embalms the precious fact. A remnant of edging just the right length for sleeves and neck is safest marked, as is even a two or three-inch bit that matches a frock still in use.

The medicine closet offers a wide field for the judicious labeler. The druggist's label on a prescription bottle does not name the disease. It is well to add that, if it is of a nature likely to recur, and with it the name of the sick person. Other items gleaned from experience are useful, such as: "Safe family remedy," "Can be repeated in two hours," "Spoils by keeping," "Do not use without Dr.'s orders." A list on the inside of the door, giving a few of the more common ailments, with the remedy used for each, is a convenience.

Thus far, utility. But the label has its place in the field of sentiment. The permanent interest of gifts is immeasurably enhanced by dates written, engraved, or even pasted at the back of pictures, silver and books. Photographs should always bear date and name, in autograph, if possible. Old pieces of jewelry or lace or furniture may lose half their value as heirlooms by the death of the one member of the household who could have told their history. A scrap of paper laid in the box with the lace or tacked to the back of the secretary preserves at least the outline. The christening dress, the baby blanket that the grandmother knit—all need help of paper and ink if they are to carry an intelligible message to the next generation.

To accept the inevitable; neither to struggle against it nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early, and the learning of it is sure to be hard; but she will never be a really happy woman until she has learned it.—
Dinah Mulock Craik.

The Home Forum

Intelligent Obedience

I have read with much interest the article by Mrs. Deland on The New Obedience, and later the comments upon it by readers of *The Congregationalist*. This article was read at our Mothers' Meeting because of its apparent fitness and suggestiveness to the condition of things in our own community. It called forth much criticism both adverse and otherwise; but I thought then, and the same idea has impressed me on reading other criticisms on it in *The Congregationalist*, that some ideas had been read into Mrs. Deland's article that she never intended to advocate, and it was these ideas that were being discussed instead of the real points she wished to make.

Mrs. Deland described a real condition existing in many, if not all, of our villages, towns and cities, and while there is no doubt of the truth of Mrs. Whitney's statement, that there are many homes in which these problems are not met with, the fact that the condition exists at all in a degree to call forth comment is in itself a ground for apprehension. No home is absolutely safe in the midst of a prevailing evil. It seems unreasonable to suppose that Mrs. Deland intended to advocate a complete withdrawal of parental restraint, but rather, having in mind a certain old-time method of enforcing an absolute and questioning authority, she wished to suggest a more reasonable manner of dealing with children.

To one who has carefully studied both The New Obedience by Mrs. Deland and The Old Obedience by Mrs. Whitney, it seems that from different standpoints, perhaps, and in different phraseology they advocate the same thing, *intelligent obedience*, which has been in the past and will be in the future the only obedience producing permanent results in the developing of that strength of character and ability necessary to meet the various problems of life.

Stamford, N. Y.

S. J. T.

Bank Your Fires

Mr. James Buckham has been to school during this coal famine to good purpose; and so have others. I'm one. I have learned to say at my leisure, Not all men are liars. It was my coal dealer's foresight, not mine, which filled my bins in June at the old price, instead of in the autumn, as usual. I could tell you of a town in which the single dealer has supplied his whole village just as if there were no strike, emptying his coal pockets without stuffing his trousers' pockets.

I have learned a lesson in social economics: these big crimes against the public mean many perpetrators; and, shameless as the capitalists may be, I, for one, would sooner take my chances under their tyranny than under that of the trades unions. The organized unions can be more unmanageable, reckless and heartless than the barons.

Then a lesson in domestic economy. I owe it to the small boy of the household, who has two ears and a mind of his own (sometimes two or three minds a day). He said he heard Mr. C. talking about covering his furnace fire with wet ashes and burning the water gas that was formed. Now I had been accustomed to bank my fire with coal siftings or coal dust to secure better combustion, but this was a touch beyond. I get a bright, solid fire in the morning, then cover with two or three inches of ashes with bits of half-burned coal mixed in, and soaked with all the water they will hold. The hydrogen and oxygen let loose make a blaze worth seeing; the coal beneath burns more slowly and perfectly; much heat that used to go up chimney now is forced through the firepot into the alrochamber. At night there is a crust of clinkers to be raked off the top. There is also, I reckon, about twenty per cent. saving to be raked in.

But what mind with the homiletical habit

could miss such a chance to moralize? There's my neighbor, an unselfish woman, but nervous. She keeps the drafts open all the time, wastes lots of heat, burns out her linings and grate, so to speak, while the atmosphere alternates between superfluous heat and dreary chill. Why doesn't she bank her fires?

My good friend the D. D. Everybody wants him for everything—extra sermons, all sorts of addresses, boards of direction, at social functions—and too many get him, getting at the same time poorer work than he ought to give, until he has to go off for a month or year. Bank your fires, brother.

But I am most concerned about my wife's husband. He is a fair sort of fellow, passing for sensible in the crowd; but when he finds a dozen things on his calendar for the day, instead of doing nine or ten comfortably, he drives through the whole list and comes out jaded in soul and body. His wife is faithful with him, and I often join in her protests. But he is one of those discouraging creatures that admit all you say and just keep on sinning. He tells me the first Latin he ever learned was something his father used to repeat to him: *Meliora video proboque, sed deteriora sequor*, I see and praise the better, but do the worse. His father knew him. What can you do with such a sinner? Yet he is improving and by the time he is ready to die will take things leisurely. CINERES.

A Uniform for Ministers' Wives

Most interesting reading is your account, with its incidental suggestions, of Shawmut Church's vested choir. One who is intensely interested in every department of church work, has long wished for the time when some uniform might become at least popular, if optional, for ministers' wives. Those who have given the matter no thought will please imagine a proud and sensitive woman (proud in the best sense) married to a minister in a country parish whose salary is \$700 a year with house. Most of these brave women know full well the excellent beauty of being clothed with a meek and quiet spirit. Some of them know, too, what it means to sit directly in front of the wealthiest family in town—clad, as are most of the women in the church best known to the writer, in gowns and hats made to order by city *modistes* each recurring season—and feel the sharp and sometimes stinging contrast, in spite of her strength of character, which is shown by these manifestations of "taste and character." The cheap velvet hat which circumstances compelled her to buy years ago—retrimmed year after year by her own hands with ostrich feathers bought with her father's money when a girl twenty years ago, whose pendants, in spite of repeated attempts at curling, are as straight as the pine needles of her native heath—looks even more dowdy and tawdry under such conditions.

Other poor women in the congregation are at liberty to supplement their husband's earnings by some outside work; but the time of the minister's wife must be given to supplement her husband's work in every possible way. Doing the work of the household—making and mending—organizing and conducting clubs and classes, entertaining and visiting, there is no time—if there were strength and liberty—to earn money for herself.

In the light of these facts would not the uniform method of dress greatly diminish many of the annoyances which she must now endure? Conspicuous always, whether she will or no, would not the vestments suggested by the Shawmut uniform give her a wholesome, distinctive attire without making her more conspicuous? I think so, and that at last the minister's wife might feel she was appropriately clothed in a way not to give offense—at the least possible cost. PORTIA.

Tangles

16. CHARADE

The TOTALs sing, as they swing
In the elm tree over the way;
Their curious nest, of workmanship best,
Wherein their little ones safely rest,
They ONE up out of the way,

This is a LAST of intelligence vast;
For plundering cats or boys,
Whose longing eye see the nest so high,
Can't reach it, however hard they try
Its inmates to annoy. B. S.

17. PRIZE "BLANK" VERSE

Each blank to be filled with the name of a writer.

One fine sunny morning, bright enough to
(1) ***** any man's (2) ***** and make him
(3) ***, my friend (4) ***** and I left our
(5) ***** for a walk over (6) ***** and (7)
*****. My friend was a (8) *****, six
feet two, (9) **** and (10) ****, and no one
was (11) ***** than he. Although older
than I, he was still a (12) ***** We had
eaten a late breakfast of (13) *****, and left
the (14) **** (15) ***** in the oven to ap-
pease our appetites on our return. We walked
through a lane, bordered by a (16) *****
hedge, behind which was planted a (17) *** of
(18) ***** and (19) ***** trees. We soon
had to (20) **** a river, which my companion
said reminded him of the (21) *** river, where
a (22) ***** boy was trying to catch a (23)
***** in his net, and a (24) ***** was wading
on the other side of the stream, making a (25)
**** for his dinner. Said my friend, "That
(26) **** standing by the water-side with the
(27) ***** in the door, makes me think of (28)
***** instead of England." "(29) ***** me
one request," said I, "if we come to a (30) *****
in this field, will you lower it for me?" The
(31) ***** parched grass had been refreshed
by a shower during the night and was now a
vivid (32) *****, and the sky was flecked with
little (33) ***** clouds. We met a (34) *****
group of strange looking men, one of whom
wore a (35) **** on his (36) ***** head, and used
a (37) ***** (having a (38) ***** on his foot),
and was trying to (39) ***** a (40) ***** of an
old book to his comrades, who were disputing
as to which was the most (41) ***** runner.
On our return we passed two shops, with no
(42) ***** on the doors, one occupied by a
(43) ***** and the other by a (44) *****, who
with (45) ***** face bent over his work.
My friend said, "I (46) ***** we reach home
before the meat (47) *****" "The (48) *****
will attend to that," said I. A. C. L.

[Readers are invited to participate in another author hunt, and the sender of the best list of the famous names required to fill the blanks will receive either John Burroughs's Literary Values or Alice Hegan Rice's Lovey Mary, as he may choose. The solutions must be forwarded within ten days, and in case of doubt the winner will be decided by such extra merit of one of the nearest complete lists as seems to be deserving.]

18. ANAGRAM

I had pored over lachrymose novels,
I had wept till my nose was quite red,
At the princesses pining in hovels,
At the knights to captivity led.
Though all round me was real affection,
My LAMENT I MISSENT, with a moan,
For incredible creatures of fiction
Such as never, thank fortune, were known. M. C. S.

ANSWERS

12. 14,330.
13. A shoe.
14. The Children's Hour; Dorothy Q.; Little Boy Blue; With Trumpet and Drum; Seven Times One; Philip, My King; The Barefoot Boy; We Are Seven; In School Days; Seven Times Four; Wynkem, Blynkem and Nod; The Children's Crusade; The Children of the Lord's Supper.
15. 1. Beau, boar, boast. 2. Lee, leer, least. 3. Toe, tore, toast. 4. Mow, Moore, most. 5. I, ire, leed. 6. Ye, year, yeast. 7. Boo, boor, boost. 8. Row, roar, roast. 9. Fee, fear, feast.

For the Children

A Rainy Day on the Lawn*

BY CLARA D. PIERSON

Author of "Among the Pond People," "Among the Night People," etc.



When the sun rose, one morning late in April, he tried and tried to look at the big house and see what was happening. All he could see was a thick gray cloud-veil stretched between him and the earth, and

shine as hard as he might, not a single sunbeam went through that veil.

When the Blackbirds awakened, they found a drizzling rain falling, and hurried on their waterproofs to get ready for a wet time. Blackbirds are always handsome, yet they never look better than when it rains. They coat their feathers with oil from the pockets under their tails, as indeed all birds do, and then they fly to the high branches of some tall swaying tree and talk and talk and talk. They don't get into little groups and face each other, but scatter themselves around and face the wind. This is most sensible, for if one of them were to turn his back to the wind, it would rumple up his feathers and give the rain-drops a chance to get down to the skin.

When the Robins opened their round eyes, they chirped cheerfully to each other and put on their waterproofs. "Good weather for us!" they said. "It will make fine mud for plastering our new nests, and it will bring out the Worms."

The English Sparrows, Goldfinches, and other seed-eaters were not made happy by the rain. With them it was only something to be borne patiently and without complaining. The Humming-birds found less fresh blossoms open on cloudy days, and so had to fly farther and work harder for their food. The Pewees and other fly-catchers oiled their feathers and kept steadily at work.

The birds had not awakened as early as usual because it was darker. They were hardly well started on their breakfast before a sleepy little face appeared at the window of the big house and a sleepy little voice called out: "O Mother, it is raining. I didn't want it to rain!"

"Foolish! Foolish! Foolish!" chirped the Robins on the lawn. "Boys would know better than to say such things if they were birds."

"Boys are a bother anyway," said an English Sparrow, as he spattered in the edge of a puddle. "I wish they had never been hatched."

"Ker-eeeee!" said a Blackbird above his head. "I suppose they may be of some use in the world. I notice that the Gentleman and the Lady seem to think a great deal of this one and they are a very good sort of people."

"I'd like them better if they didn't

keep a Cat," said his brother. "Their Cat is the greatest climber I ever saw. He came almost to the top of this maple after me yesterday and I have seen him go clear to the eaves of the big house on the woodbine."

"That is because the Sparrows live there," said Mr. Wren. "He went to see their children. Silvertip says that he is very fond of children—they are so much more tender than their parents."

Mr. Wren could laugh about this because his own children were always safely housed. Besides, you know, he had reason to dislike Sparrows.

"I would not stay here," said a Sparrow who had just come up, "if the people were not of the right sort. They have mountain ash trees and sweetbrier bushes where birds find good feeding. And in the winter that Boy throws out bread crumbs and wheat for us."

"Humph!" said the Oldest Blackbird. "There is no need of talking so much about it. You can always tell what sort of people live in a place by seeing if they have a bird house. If they have, and it is a sensible one where a bird could live comfortably, they are all right."

After that the birds worked more and talked less, for the Oldest Blackbird, while he was often grumpy and sometimes cross, was really a very sensible bird, and what he had said was true. The Robins went here and there over the lawn in quick, short runs, pausing once in a while with their heads bent forward and then pulling up choice Worms to eat. Some of their mouthfuls were half as long as they, but that was not rude in Robins. What they insist on in bringing up their children is that mouthfuls should not be too broad, and that they should not stop swallowing until all the Worm is out of sight.

The Blackbirds hunted in a more dignified way. They never ran after food, or indeed after anything else. "If walking is not fast enough," the Blackbird mothers say, "then fly, but do not run." They walked in parties over the lawn and wagged their heads at each step. When they found Grubs they did not appear greedy, yet never a Grub escaped.

"There are two ways of hurrying," they often said. "One is the jerky way, and the other is our way of being sure and steady. Of course our way is the better. You will see that we do just as much and make less fuss."

Silvertip came to the edge of the porch and looked around. He was licking his lips, and every bird on the lawn was happy to see that, for it meant that he had just finished his breakfast. His eyes gleamed and his tail waved stiffly as he saw the fat Robins so near. He even crouched down and took four short steps, quivering his body and trying his muscles. Then he remembered how wet the grass was and turned back with a long sigh.

After all, his stomach was full and he could afford to wait until the grass was dry. The Robins would be there then, and if they kept on eating Worms at this rate, they would be growing plump and juicy all the time. He began to lick himself all over, as every truly tidy Cat does

after eating. By the time he had finished the tip of his tail he was sleepy, so he went and dozed by the kitchen fire.

The front door opened with a bang, and the Little Boy stood there, shouting and waving a piece of red paper with a string tied to it. "See my kite!" he cried. "Whee-ee-ee!"

Five birds who had been feeding near flew off in wild alarm. "Now why did he do that?" asked one, after they had settled down elsewhere. Nobody answered. None but Little Boys understand these things, and even they do not always tell.

The Lady came to the door behind him and helped him start away. He proudly carried a small new umbrella, and the precious kite fluttered out behind him. When he was outside the gate, he peeped through it and called back:

"Good-by, Mother! I'm going to school to learn everything. I'll be a good Boy. Good-by."

Then he ran down the walk with the umbrella held back over his shoulder and the rain falling squarely in his face. All that the birds could see of the Little Boy then was his fat legs bobbing along below the umbrella.

"There!" said all the birds together. "There! Silvertip is asleep and the Little Boy has gone to school. Now we can take comfort."

When the morning was nearly past, and the birds felt so safe that they had grown almost careless, Silvertip awakened and felt hungry. He walked slowly out of the kitchen door and looked at the grass. The sun was now shining, and it was no longer sparkling with tiny drops. He crept down the steps and around to a place under a big spruce tree, the lower branches of which lay along the ground. A fat Robin was hunting near by.

Silvertip watched her hungrily, and if you were a Cat you might have been doing exactly the same thing. So you must not blame Silvertip. He was creeping, creeping, creeping nearer, and never looking away from her, when the Little Boy came tramping across the grass. He had come in by the gate of the driveway, and was walking straight toward Silvertip, who neither saw nor heard him.

Then the Little Boy saw what was happening and dropped his bright paper chain on the grass beside him. "G'way!" he cried, waving his umbrella. "G'way! Don't you try to eat any birds' round here! My father doesn't 'low it! G'way! G'way! Else I'll tell my mother that you are a bad Cat!"

Silvertip fled under the porch, the Robin flew up onto the snowball bush, and all around the birds sang the praises of the good Little Boy with the umbrella. But the Little Boy didn't know this. He stood by the porch and dangled his pretty paper chain until Silvertip forgave him and came out to play. Then they ran together into the house, and the birds heard him shouting:

"Mother! Mother! Where are you? I want to give Silvertip some cream. He is so very hungry that he most had to eat up a Robin, only I wouldn't let him."

* Copyright, 1903. Clara D. Pierson.

The Conversation Corner

A Southern Tree

DO you remember the letter from a new Cornerer printed a few weeks ago (Jan. 24), about winter weather and winter birds in his Alabama home? When I replied to it, I asked him if he did not live near the Chick-a-sabogue, an Indian-named river, like Chickamauga, and one which touches our national history, though not quite as close as the more famous stream in Tennessee. This "creek," which in the South means a river—our "brook" is generally called a "branch" there—empties into Mobile River or Bay. You remember that Admiral Farragut wrote on the eve of his great naval battle in 1864, "I am going into Mobile Bay in the morning, if 'God is my leader,' as I hope he is"; and he went in! (By the way, was it not forty years ago today, March 14, that his famous flag-ship "Hartford" passed the batteries of Port Hudson?)

Dear Mr. Martin: Thank you very much for the certificate. The Chickasabogue Creek is about one-fourth mile from our house. I inclose photograph of a live oak tree. You just see the corner of an old dancing platform under it. The spread of the branches is more than one hundred feet. I am interested in fancy lettering, scroll work, wild and tame animals and birds. I was born in Illinois, and my grandfather was Julian M. Sturtevant, who used to write for *The Congregationalist*. We are having hyacinths and violets now. For Christmas I got a knife, three books (Children's Shakespeare, Lives of the Hunted, and Quentin Durward), the St. Nicholas for 1903, and several pictures.

Kushla, Ala. ALFRED S.

I had asked him a ? too, about his name, for I suspected that he might be grandson of President Sturtevant, whom your grandfathers will remember as a patriotic leader in Christian education at the West fifty years ago. What a grand tree that live oak must be for live boys to climb, and build seats in! Did any of you ever see in the Gulf states rows of those great trees, weird with gray hanging moss? Is not the live oak specially used for ship-building? What state is sometimes called the "Live Oak State?"

ANOTHER TREE

Alfred's last sentence shows that down on the banks of the Chick-a-sabogue there grows that other enduring and beautiful tree, with something far more attractive than hanging moss on its boughs—the *Christmas tree*! It is quite too late to print all the reports which continue to come from Cornerers all over the land of what dropped from their trees, but I make two exceptions which will please the children. A little Connecticut girl tells how her father added to the fun by mixing in packages

... filled with spools, clothes-pins, etc., to make us laugh. The first thing I got was a shingle nail wrapped up in about a yard of paper! Next, some candy, an empty spool, a

paper-cutter, a rusty nail, two handkerchiefs, etc.

A Massachusetts "Grandmother"—who omits her name, but I can guess it!—describes the Christmas of our very newest, youngest member, two years old (plus).

... He stood spellbound at the extent of "Santa Caw's" gifts. "Help yourself to what you like best," said papa. Knowing his fondness for "a drate, big, round, red ar-pool," several had been tied to the tree. Pulling one off and turning his back to all else, he carried it to grandpa, saying, "Get knife and cut!"

A Baldwin apple tree in December! On the other hand, a little girl in Vermont writes of a gentleman visiting there, who

... said that until he came to Vermont, he hadn't eaten an apple for three years. Was not that awful?

Where had that man been for three years? But I suppose that Dr. Grenfell

got. Why do we celebrate St. Valentine's Day?

Auburndale, Mass.

SYDNEY C.

That is a nice ? for you Cornerers to look up. What did St. V. have to do with it? The girl or boy that writes the best answer shall have next year the prettiest valentine that D. F. or the Home Editor can get up! Send answer by April Fool's Day—no, I will give you till Appomattox Day.

For the Old Folks

A HUMBLE APPEAL TO CORRESPONDENTS

Will you please tell me through the O. F. column where I can obtain a copy of the poem "I sat alone with my conscience," and the price of it?

I will. In London; Dean Stubbs's "Conscience and other Poems," published in 1884; price unknown. Another way is to give your address, and you will receive

a copy in newspaper cutting from the Corner by return mail. The price of the latter will be two cents.

I wish I could devise some form of language strong enough to convince correspondents of the reasonableness, propriety and necessity of accompanying their inquiries with name and address. Every week brings more or less letters asking information which could be supplied at once if one only knew where to send it, or—still more vexatious—containing hints of information asked by others, which could be made complete

and valuable if the writer were only known by some more available address than two initials or "A Constant Reader"!

"THE LAND BEYOND THE SEA"

Another lady—who gives full address—asks for a copy of "The Land beyond the Sea," read at the burial of Mrs. General Grant. This was published in part in the *Boston Transcript* for Jan. 31. The whole, sweet poem of nine stanzas can be found in any edition of F. W. Faber's works.

The Land beyond the Sea!
When will life's tasks be o'er?
When shall we reach that soft blue shore
O'er the dark strait whose billows foam and roar?
When shall we come to thee,
Calm land beyond the Sea?

"THE THERE"

A gentleman not thought of as among the O. F.'s writes:

The realities of the *there* are growing more and more certain in my thought as time goes on; but,

As the evening twilight fades away,
The sky is filled with stars, invisible by day.

C.

From what poem is this quotation taken?

Mr. Martin



and our hospital children in Labrador never have any apples in that frozen land, except "bake-apples," which northern sailors always tell of. If any of you see Dr. Grenfell, now in New England—as I hope many of you will—please ask him if apples grow baked in his country.

When was Christmas first made a legal holiday? Encyclopedias give no dates.

Northampton, Mass.

K.

Passing a lawyer's office, I stepped in and we looked it up in the Statutes. In 1856, the Massachusetts legislature enacted that on Thanksgiving, Fast, Christmas Day, Feb. 22 and the Fourth of July, it should hold no session, that courts should not be opened, and that drafts or contracts, payable or performable, should be paid or executed on the previous day. That made those days legal holidays.

ANOTHER HOLIDAY

Dear Mr. Martin: We had great fun taking out valentines. We would go to a house and drop the valentine on the doormat and ring the bell, and then run away and hide. It is great fun having one day in the year when it is all right to ring door-bells and run away. When anybody came to our door we would chase after them, but we didn't catch them. I got 5 valentines, — got 4, — got 11, and I don't know how many —

Closet and Altar

THE LIFE WITH CHRIST

Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger and he that believeth on me shall never thirst.

I have but one passion and that is Christ—only Christ.—Zinzendorf.

Christ, as a light
Illumine and guide me!
Christ, as a shield, o'ershadow and cover me!
Christ be under me! Christ be over me!

Christ be beside me,
On left hand and right!
Christ be before me, behind me, about me!
Christ this day be within and without me!

The countries far north are cold and frozen, because they are distant from the sun. What makes such frozen, uncomfortable Christians, but their living so far from heaven? And what makes others so warm in comforts but their living higher and having nearer access to God?—Richard Baxter.

Where there is no imitating we may be sure there is no genuine trusting.—J. P. Gledstone.

The impression of God is kept up by experience; not by logic. And hence when the experimental religion of a man, of a community, or of a nation, wanes, religion wanes—their idea of God grows indistinct, and that man, community or nation becomes infidel.—Henry Drummond.

Moment by moment I'm kept in his love;
Moment by moment I've life from above;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.
—D. W. Whittle.

Observe the true motive for Christian work. The Lord did not say to Peter, Lovest thou the work? or, Lovest thou my lambs? but, Lovest thou me? for the most potent principle in the Christian heart is love to Christ.—William M. Taylor.

Thou hast given us the true and holy life, O God, through Jesus Christ our Lord; help us to walk with Thee and make the most of earth because it is our opportunity of service and of growth into His likeness. So teach us to use each day's strength that we may have continual assurance of Thy presence and growing power to share Thy thoughts and do Thy work. Thou art our sure defense, help us to rest our hearts in Thee, content with Thine upholding when earth's waves of trial overflow. Help us to seek no life but Thine, to ask no better gift than the companionship with Christ. And may the experience of his presence make us constant witnesses for Thee. Let love and patience, learned of Him, commend our life to others, leading them to faith and glad obedience to the teaching of Thy Spirit. So enrich our souls with good, for Thou art our true life, our perfect and enduring joy. And to Thy name be praise forevermore. Amen.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 15, Sunday. *Words that are Spirit and Life.*—John 6: 52-71.

These words of eating flesh and drinking blood are strange to modern ears, but were not so to Jews familiar with the sacrifices. And that they have grown strange is due to the one great sacrifice in which our Lord gave his life for the world. They thought of his life—the living could not give his flesh to eat. He spoke of his death as the fulfillment once for all of the sacrificial types. The priests ate of the sacrifices [Lev. 6: 24-29], but the blood was forbidden and poured out because it was the life and they were not to be partakers of the life of beasts. Now we have the order of thought. Christ is our sacrifice, he has made us priests—therefore partakers of his flesh of offering. We are to have the whole of Christ—therefore the blood which represents his life. This is a universal priesthood of believers. But the words, "flesh and blood," Christ told them, were spirit and life—there is no transubstantiation. The words forecast, but do not refer to the Lord's Supper. It is no place for definitions, for we are in the presence of a mystery which can only be interpreted as we come to share Christ's life.

March 16. *Waiting His Time.*—John 7: 1-9.

The spirit of impatience had no lodgment in the heart of Christ. It is not for us to hurry him in his work with us or others. But this does not exclude the prayer which he himself commands. His brethren had tried to restrain him, now they urge him on that he may learn by hard experience.

March 17. *At the Feast of Tabernacles.*—John 7: 10-24.

Jesus offers us an experiment and not an explanation. Assurance comes through individual experience. You cannot get rid of mystery without getting rid of truth. A consecrated will is the key to spiritual knowledge.

March 18. *The Brief Opportunity.*—John 7: 25-36.

Note how in Christ's own lifetime his words are fulfilled, "I came not to bring peace, but a sword." The multitude is divided, the rulers are already thinking how they may be rid of him. The place of agitation is the place of opportunity. Christ is calling where men are disputing about Christ. And the time is short.

March 19. *The Fountain.*—John 7: 37-52.

A central act of worship at the feast was the bringing in and pouring out of water. Jesus seizes the dramatic moment to promise a fulfillment of the symbol in the coming of the Holy Spirit. Remember that he was just then the center of interest for the multitude. His very lifting of the hand to speak sent a thrill of expectation through the crowd. Note the testimony of his enemies, "Never man so spake." Half-hearted Nicodemus has neither self-respect nor the respect of others.

March 20. *Reserving Judgment.*—John 8: 1-11.

This is a fragment of tradition added on to John's gospel. But how characteristic of Jesus it is! They expected to make a point against him by thrusting forward this poor sinner, how we do not know nor do we know what he read in her heart. His time was not ripe for individual judgment. He made them judges of themselves. Then he gave the sinner a warning and an opportunity.

March 21. *The Light of the World.*—John 8: 10-20.

The light goes on before showing our path through the darkness. When we stand still the light moves on and darkness grows. This is one of the shared powers of Christ. He not only said, "I am the light of the world," but also, "Ye are the light of the world." The lesson is not learned until we keep ourselves transparent mediums for his light.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 22-28. Lessons from the Sermon on the Mount: What Christ Teaches about Judging Others.—Matt. 7: 1-5.

He teaches that the region of one's own life is the place at which to begin to apply criticism. If this simple, sensible principle obtained generally what a different world it would be! How many mischievous, gossiping, slanderous tongues would be silenced! How much more of purity and nobility would we find in those whom we meet day by day! Most of us use the telescope in the wrong way. We are looking at others through the small end and at ourselves through the large end. "Turn the telescope around," says Jesus, in substance. "For the present you have quite enough to do to uproot the weeds in your own garden, to stiffen up your own backbone, to unravel the tangled web of mixed motives and impulses now contending for the mastery of your life. Make warfare against the foes, little and great, which spoil your temper, injure your influence, impair the symmetry of your character."

Having thoroughly cleansed his own house a man is in a position to help renovate his neighbor's premises. While Jesus would not have us seek to rectify the faults of others until we have recognized and declared war against our own, he would not on the other hand have us wait until we are perfect before trying to serve others. Only he who is engaged personally in the great moral struggle is competent either to criticize or to assist other imperfect, struggling men. It is often our business to bring remedial influences to bear whenever we see weakness and shortcomings in others and in society at large, but all such effort is officious, impertinent and ineffective unless the man who puts it forth is constantly and vigorously applying the standard of Christ to his own life. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." It is risky business trying to detect and remove the mote from your brother's eye. You must be clear sighted yourself, your touch must be tender, your interest in him deep and personal rather than professional. He will be far more willing to let you try to clarify his sight provided you can say to him, "Brother, I know what it is to see dimly, to smart with the pain of an alien element in my organ of sight, I think too that I know the best way in which to remove it."

Jesus teaches, also, that a man's own measure of others is practically others measure of him. He will get back what he gives. If you are a sullen, cynical misanthrope, if all the idle talk and mean rumors abroad in the community flow your way naturally, if you believe your brethren are as a rule more likely to sink than to rise in the moral scale, then this attitude toward men will be reflected back in their thought and judgment of you. Of course there are exceptions.

It is interesting to see how the teaching of Jesus modifies the whole idea of judgment, divine and human. God as judge, used to be held up rather than God as father. Some of us when children thought of him chiefly as one who was spying on our pleasures. The verse "Thou, God, seest me," terrified rather than reassured us. But, as we understand more truly Jesus' teachings, we are learning that God is first of all our father, that we are not here in this world on probation, but to work out our career under his fatherly teaching. The same general conception should apply to relationships between man and man. We are not here to judge one another but to love and serve one another. Thus only are we true followers of him who said, "I am not come to judge the world but to save the world."

The Keystone State

Consulting State Editor: Rev. Charles A. Jones, Kane

The Strike's Aftermath

Congregationalism in the anthracite region is reaping a direful aftermath, whose magnitude, so far as the churches are concerned, is little less than the immediate woes of the strike. At first it appeared in strained relations between union and non-union within the church or congregation. Then it assumed the form of an exodus in which the men absented themselves in search for work elsewhere, leaving only the women and children to sustain local church attendance. Lastly, on the return of the miners to their home work, it is fast deepening into a financial straitness which bids fair to jeopardize the immediate efficiency of not a few parishes in the anthracite region.

Here are some significant echoes: "The strike involved us financially as well as otherwise, and money comes in slowly even now. With running expenses \$100 per month, January receipts were \$47, and February \$64, and we had to borrow money to keep our heads above water during the strike;" "Can you do anything for me? My family is suffering. Have had little or no money for months, and it seems imperative that I seek a parish elsewhere;" "Spiritualities are paralyzed just now; hence, the smallness of returns in these annual reports. That the churchmen of the anthracite region need more spirituality is beyond question; that the sad, anxious times beget unusual worry, in some instances, almost despair, is daily in evidence in about every home in my parish." From an international evangelist: "Pray for us; that the gospel of love and sympathy may reach the hearts and lives of these penitents and impenitents, bearing Herculean burdens in their hearts and homes." The real inwardness of this aftermath will never be fully known this side heaven.

Pennsylvania's Loss the Nation's Gain

Our nation often makes, unconsciously, severe demands civilly and ecclesiastically upon individual states. Verily, we were divided into states that we might help each other! So, recently, when the Church Building Society called Dr. Charles H. Richards from Central Church, Philadelphia, to succeed the indefatigable Dr. Cobb, it taxed the Congregational resources of our state immensely. For Dr. Richards seemed to belong to all Pennsylvania. His honors were state honors. His burdens, in a measure, included the burdens of this and that church, from Pittsburg to Scranton, from Meadville to Philadelphia. He never failed to reply favorably, even beyond his strength sometimes, to calls for immediate and varied service, usually at his own expense. When the echoes of this latest "call" reached our ears, we at first felt that our state was favored; but, as the days have come when our genial divine leaves for his New York home to assume his national work, we begin to feel lonesome and are coming to the conclusion that the National Church Building Society is the one that has been favored, and that we are the self-sacrificing factor.

During his thirteen years as pastor of Central Church, Philadelphia, Dr. Richards received into the church 589 members, making the present total 710; more than \$75,000 have been raised for benevolent objects, and \$145,000 for church expenses. During the thirty-seven years of his gospel ministry he has received 1,639 people into the church; has officiated at 500 marriages and 550 funerals, has preached about 3,000 sermons and made 15,000 pastoral calls.

Central Church is the mother of four other Congregational churches, organized during Dr. Richards's ministry. The dismissing council paid him this tribute:

We eagerly avail ourselves of this opportunity to express not only our appreciation of his sterling worth and our indebtedness to him for clearer interpretations of our denominational ideals and inspirations toward better lives, but also our gratitude for the spirit he has bequeathed to us of such devotion to our work as shall spur us on unto notable triumphs of Congregationalism in Philadelphia.

Dr. Richards has stood for progress all along the line. Congregationalism has had in him an expounder and teacher and enthusiast. His Faith, Freedom, Fellowship, his Mayflower and Her Cargo and every now and then an intensely practical or spiritual word of warning, encouragement or inspiration have entered into the Congregational acumen of the Keystone State as just as much Pilgrim Father grist to be transformed in coming years into progressive principles and potent endeavor for Christ and his church. Ever optimistic, his vigorous manliness, abundant courage and Christian gentleness will be in our numerous pioneer parishes veritable "oases in the desert." And if what Dr. Richards has been to the State of Pennsylvania be an earnest of what he is to be for the Church Building Society—as no doubt it is—look out for "hustling" times and great achievements east, west, north and south.

Pittsburg Association

This new district association is fulfilling the prophecy of its formation a few months ago. It had been obvious for some time that the Northwestern Association was attempting to cover too much territory. For gradual y, as the Welsh-speaking churches in the Western Welsh Association became English-speaking, they fellowshiped for the most part with the Northwestern. This necessitated for attendance on the annual meeting an entire day's journey and heavy expenses on either churches or individuals. When, therefore, the Western Welsh decided to disband, the brethren in the vicinity of Pittsburg thought it high time to organize a local association, which bands together a score of parishes for aggressive and progressive work in the southwestern part of the state. Eventually the territory covered will reach from Ebensburg on the east to Rochester on the west, including Johnstown, where Rev. Howell Davies is heroically leading the church in an increasing English-speaking work, and Braddock, where Rev. William F. Slade is putting a worthy, self-sacrificing church on its feet, temporarily and spiritually. Congregationalism at that end of the state ought to flourish!

Important Parish Filled

Meadville, the educational center of northwestern Pennsylvania, has secured Rev. Charles D. Crawford, who began his important work with Park Avenue Church Feb. 1. This means that the long search for a pastor able and willing to hold a strategic point in Pennsylvania Congregationalism is ended. Congratulations, good wishes and fervent prayers are in order! This parish is one of the best in this part of the state, and with Randolph, Centerville and Riceville, Corry, Kane and Ridgway, constitutes the nucleus about which the decimated Northwestern Association gathers for greater life and more effective service than ever in a territory that it can cover with ease. Park Avenue Church, with Mr. C. S. Burwell in its prayer meeting, Col. Lewis Walker in its Sabbath school and Deacon Dudley S. Cutler as its church clerk and Mr. Crawford as its pastor, should forge to the front speedily in increasing numbers and in service where fields seem ready for harvest. God grant it!

Germantown Occupied

An antithesis of Meadville's long wait is the speed with which Germantown has fortunately filled the vacancy made by the recent resignation of Rev. Nelson J. Gulick on the score of health. Mr. Gulick for over two years has filled this parish with good works, supplementing Dr. Marvin's foundational labors in organization and chapel building with a \$5,000 parsonage free of debt and materially strengthening the various departments of church work. It is a cause of great regret that a stubborn case of articular rheumatism has forced this energetic, courageous servant of the Master to seek the absolute rest which alone with God's favor can cure. His successor is Rev. Charles F. Allen, vigorous in health, abundant in strength, large of frame, who already as stated supply during Mr. Gulick's protracted absence has won a place in the hearts and homes of this growing suburb of Philadelphia. The work, therefore, will go on without a break and with added zest.

A Pastor's Lenten Letter

Dear Friend: We are entering upon the most sacred season of the year and I am now requesting you to observe with me the anniversary of our Lord's last weeks on earth. His sacrifice which is brought to our minds at this time should make us want to sacrifice something for him. But I do not ask for a perfunctory observance of Lent and I say nothing of abstinence from any kind of healthful food. The self-denial of the Lenten season should be such as may be permanent and should lead us to less indulgence of self during the whole year.

May I mention some respects in which we ought to deny ourselves during Lent and then, it may be, God will show us that we could live holier lives without them altogether.

Will you deny yourself of card parties and all games in any way associated with vice?

Will you stay away from theaters and all entertainments not refining and elevating?

Will you refrain from speaking unkindly of any creature?

Will you in your business dealings be more careful than ever not to take unfair advantage of any man?

Will you refuse all books and newspapers that parade sin and read literature that encourages devotion?

Will you cease from neglect of the Bible?

Will you, as far as possible, avoid everything that does not really minister to your religious nature?

I shall not make such a request again, but I do now urge that every member of the church attend every service if possible, and especially for the two weeks preceding Easter; not for my sake, but for Christ's. Such an evidence of your religious enthusiasm would make an impression on the whole community and would show our intense desire to reach and make welcome the non-church-going people. Your friend and pastor,

PAUL MOORE STRAYER.

South Norwalk, Ct.

Notes from the Northwest

The Congregational Church Extension Society of Seattle held its annual meeting with Edgewater Church, Feb. 23. Delegates and pastors from all the Congregational churches of the city and vicinity sat down to dinner at six o'clock and then listened to the reports of officers and superintendents of district Sunday schools. Two new churches and four Sunday schools have been organized during the year; two chapels have been erected and lots have been secured for two church buildings. The superintendent, Rev. J. T. Nichols, has met with great encouragement as he has sought to organize work in new neighborhoods and has found the churches coming to his support financially with unexpected readiness and enthusiasm. An assistant will probably be employed soon, so that Mr. Nichols may give most of his time to the erection of a new church building on Queen Anne Hill, one of the most substantial residence districts of the city.

First Church, Tacoma, is canvassing the question of removing to a location more convenient to the homes of the people. A member of the congregation has offered to give one dollar for every other dollar raised toward a new church building up to \$15,000. About \$8,000 can be realized on the present property and about \$10,000 is promised by the congregation; so that in the near future, Tacoma church will probably dedicate a \$30,000 building.

Prof. E. I. Bosworth has been secured as the principal speaker at the Northwestern Y. M. C. A. Conference to be held late in May at the mouth of the Columbia River in Oregon.

Interest in the coming Pacific Coast Congress is growing on all sides. Assurances have been received by the committee that every Congregational pastor from Oregon and Washington expects to be present, and fifteen ministers from California have accepted places upon the program. E. L. S.

To betray a confidence is to make yourself despicable; many things are said among friends which are not said under a seal of secrecy, but are understood to be confidential, and a truly honorable man will never violate this tacit confidence.—D. Hartley.

Record of the Week

Calls

ANDERSON, M. L. (Meth.), Millbridge, not Washington, Me., accepts call to Hanover, Mass.
 BACHELER, FRANCIS P., South Ch., E. Hartford, Ct., withdraws acceptance of call to work at Harrison and N. Brighton under the Me. Miss. Soc., and will remain in E. Hartford.
 BEARDSLEY, FRANK G., Greenwood Ch., Des Moines, Io., to Salem, a former charge.
 BROWN, FLORENCE, to Pittsville, Wis. Accepts, and is at work.
 BRYANT, PRESTON C., Osage, Io., declines call to First Ch., Sacramento, Cal.
 CRAWFORD, CHAS. D., Cambridge, Mass., accepts call to Meadville, Pa.
 DEROME, JULES A., to remain another year at Plankinton, S. D. Accepts.
 FRANCE, PARVIN M., Eldon, Io., to Miles. Accepts.
 GOSHEW, ELMER L., Ogden, Utah, to First Ch., Salt Lake City.
 GRIFFITH, S. D., to Garvin, Minn. Is at work.
 HAMERSLEY, WM. H. (Meth.), Middlebury College, to Salisbury, Vt., for one year, in connection with the Methodist ch. at W. Salisbury. Accepts, and is at work.
 HARRIS, P. C. LAVERTON, Ross Memorial and Sturges Memorial Chs., Port Huron, Mich., to Guelph, Ont. Accepts.
 HERBERT, EERN., lately of Hammond, La., to Thayer, Mo., where he has been supplying. Accepts, and is at work.
 HUSTED, JOHN T., Wyandotte, Mich., to Durand. JOHNSON, GEO. H., recently of John St. Ch., Lowell, Mass., to Union Ch., Taunton. Accepts.
 JOHNSON, O. H., to Alamo, Mich. Accepts.
 KEIGWIN, A. EDWIN, Park Presb. Ch., Newark, N. J., to Warren Ave. Ch., Chicago, Ill.
 LYON, ROBT G., Bible Inst., Chicago, Ill., to Luzerne and Ryno, Mich. Accepts.
 MACINNIS, JAS. S., to Lee Center, Ill. Accepts, and is at work.
 MALONE, SAM'L., to remain another year at End and Turkey Creek, Okl., with an advance of \$100 in salary, the field becoming self-supporting after April 1.
 NORTHROP, B. W., Upland, Ind., to Marion. Accepts, continuing his studies at Taylor University.
 PARTINGTON, INA, S. Brewer, Me., to N. Conway, N. H. Accepts, and is at work.
 RICHARDS, WM. J., First and Second Welsh Chs., Wilkesbarre, Pa., to First and Second Chs., Coal Dale. Accepts.
 STRYKER, GARRETT V., White Oaks Ch., Williams-town and S. Williamstown, Mass., to Mill River Ch., New Marlboro. Accepts.
 WISLER, HENRY L., to Exira, Io. Accepts, and is at work.

Ordinations and Installations

RICE, GUY H., 4. Arlington, Neb., March 5. Sermon, Rev. Rob't Yost; other parts, Rev. Messrs. A. W. Ayers, John Doane, Harmon Bross and J. W. Larkin. Mr. Rice also preaches at Pleasant Ridge.
 WATERS, NANCY MCGEE, 4. Tompkins Ave. Ch., Brooklyn, N. Y., March 4. Sermon, Dr. F. W. Gunsaulus; other parts, Rev. Drs. N. D. Hillis, S. P. Cadman, R. J. Kent, C. E. Jefferson and A. J. Lyman.

Resignations

ALEXANDER, A. ORVAL, Metamora, Mich.
 BACON, JOS. F., Odell, Ill.
 HALL, RANSOM B., De Smet, S. D., to take effect May 1.
 HARDCASTLE, WM., Cambridge, Neb.
 HARTBOUGH, WALTER W., Exira, Io.
 HOUTSON, WARREN H., Plevna and Sylvia, Kan. Removes to his farm near Eureka to place his children in the academy.
 HOWARD, HENRY C., Jeffersonville, Vt.
 JUNE, ADRIAN T., Bethany Ch., S. Portland, Me., to take effect in May.
 KELSEY, WM., Manchester, Okl., to take effect April 1.
 NORTH, C. C., Hyannis, Neb., and is at Yale Sem.
 POND, CHAUNCEY N., N. Bloomfield, O., after eight and a half years supplying alternate Sundays.
 TERBORGH, ISAAC, Richmond, Mich.
 WILLIAMS, WM., Oldtown and Milford, Me., after five years' service, to take effect June 1.
 WISE, D. WELLESLEY, Gridley, Ill.
 WRIGHT, ABEL H., St. Lawrence St. Ch., Portland, Me., declines to withdraw resignation.
 YALE, DAVID L., Central Ch., Bath, Me., after nearly four years' service.

Dismissals

RICHARDS, CHAS. H., Central Ch., Philadelphia, Pa., Feb. 26.

Stated Supplies

FRENCH, DAVID E., recently of Hampden, Me., at Arborville, Neb., until a pastor is secured.
 GRAHAM, ROBT N., formerly of Havelock, Neb., at Addison and Center instead of Mr. J. H. Mason, as recently announced.

MOORE, EDWARD C., Parkman professor of theology at Harvard, at Mt. Vernon Ch., Boston, beginning March 15. Dr. Herriek, although relieved of pastoral responsibility, will probably remain in Boston till the end of April.

Personals

GRAY, W. B. D., supt. for the Home Missionary and the Sunday School and Publishing Societies in Wyoming, with Mrs. Gray, has been undergoing many wintry experiences in the last two months. At one place the train was taken off and they drove over the mountain with the thermometer at 23 below. A heavy snow fall had obliterated the trail and their driver lost his way, but they eventually made their appointment.
 HENDERSON, JOHN E., and wife, Waitsfield, Vt., were recently given \$100 in money by their parishioners, half of which came from the Ladies' Home Circle of the church.
 HILL, JESSE, Medina, O., has for the second time been granted an increase of \$200 in salary.
 PATTEN, ARTHUR B., S. Hadley, Mass., has recently been given \$100 by a member of his congregation.
 PHILLIPS, THOS. D., Chardon, O., has received an increase of \$100 in salary at the beginning of the third year of his second pastorate in this field.
 TREAT, J. CALVIN, Park Ch., Cleveland, O., was recently voted a month's vacation and given a ticket to Florida and return.
 WOOD, JOHN, was tendered a reception and presented with \$120 in gold at First Ch., Ottawa, Can., at the fiftieth anniversary of his ordination.

Churches Organized and Recognized

LANSING, MICH., *Mayflower Ch.*, rec. 23 Feb. 57 members.
 LOS ANGELES, CAL., Spanish, rec. 19 Feb. 30 members. In charge of Rev. A. B. Case.
 RICEVILLE, LA., 18 Feb. 22 members.
 SEATTLE, WN., *Queen Anne Hill*, rec. 25 Feb.
 TORONTO, CAN., *Immanuel Ch.*, Rev. A. B. Shirik, pastor.

Bequests

BUFFALO, N. Y., *Niagara Square*.—By will of Ruth W. Bancroft: To Rev. J. Henry Bradford, \$1,000; to Rev. T. Aird Moffatt, \$2,000, to be used in carrying on the work of the Niagara Square Church; Buffalo City and Erie County Bible Society, American Tract Society, Congregational Ministers' Fund of Vermont, American Missionary Society, Ingleside Home of Buffalo, \$500 each; Boston Seaman's Friend Society, \$300; Woman's Board of Missions, \$3,000; Congregational Union of Buffalo, \$10,000 in trust, income to be used in paying running expenses of the Niagara Square Church; Buffalo Homeopathic Hospital, two houses and lots in Twelfth Street, valued at \$7,000. The bequest is made subject to the payment to the executors of the sum of \$2,000 for the benefit of the estate. The C. H. M. S. and A. B. C. F. M. share equally the residue of the estate. Mrs. Bancroft was a daughter of Rev. M. B. Bradford, pastor 27 years at Grafton, Vt. A founder of First Church, when it moved up town she bought the original property on Niagara Square and gave it to the State H. M. Society, asking that a new congregation be gathered, which was done under Rev. Messrs. H. D. Sheldon and T. A. Moffatt. Her gifts to Buffalo charities have been large.

Material Gain

NEW YORK, N. Y., *Bedford Park*.—Improvements costing \$800, for gymnasium apparatus and other furniture and fittings.
 TORONTO, CAN., *Broadview Ave.*, interior renovation costing \$100.
 WALPOLE, MASS.—A \$5,000-parsonage paid for.

Unusual Features and Methods

APPLETON, WIS.—Absent members' meeting, under auspices of C. E. Society. Messages read from members at a distance.
 BROCKTON, MASS.—Religious census of the city taken, cards returned showing preference for church attendance. Those preferring Porter Church number 733. A recent vesper service introduced Siren Songs, or those most alluring to the sinner's heart, incidents connected with their origin or influence being related. Question for the after-meeting, Your favorite hymn—and why?
 JERSEY CITY, N. J., *Waverly* emphasizes the office and work of deacons. A Deacon's Fund is a special feature for aiding worthy but unfortunate families. Its use is reported on church bulletin. Through ushering and special sociables the deacons become acquainted with the members.
 MERIDEN, CT., *First*.—Rev. A. J. Lord, in receiving members to the church not only presents each with a Bible, but gives a booklet Certificate of Membership, containing cuts of the church and the pastor, with Covenant, Ideal, Prayer, Creed, Duty, an individual Watchword and signature of the pastor.
 OAK PARK, ILL., *Second*.—Rev. Sydney Strong has prepared an illustrated series of Sermon-Text Class Talks for Boys and Girls. General subject, Horse and Harness; sub-topics, Bits and Reins, Whips and Spurs, Blinders, Tugs and Hold-Backs; The Whole Harness. The church in Ottawa, Ill., has adopted the idea.
 SPRINGFIELD, O., *First*.—A midweek meeting, conducted by men, has this text, "Quit you like men, be strong." It is divided thus: Man as a voter, as a church member, the head of a family, an employer, an employee, a city official, in relation to the poor and needy.
 WALPOLE, MASS.—Two pastor's classes in booklet of studies entitled, A Christian Church, with membership of 16 and 20. Since coming to Walpole in December, 1900, the pastor has graduated 105 boys and girls in catechetical courses.
 WOONSOCKET, R. I., *Globe*.—A Christian Life Class to study fundamental doctrines of the church and duties of its members, conducted by the pastor's wife.

Gleaned from Church Calendars

LOS ANGELES, CAL., *First* prints its Doxology, words and music, set to the tune Irene.
 MOUNT VERNON, O.—Rev. E. O. Mead, to ascertain what subjects most interest his people, prints a list of 33 varied and helpful topics, of which 10 are series, asking them to mark the 10 they like best in the order of preference, and to suggest others.
 OAK PARK, ILL., *Second* prints the names and addresses of absent members, with the pertinent inquiry, "Do you like to get letters while away?"
 PORTLAND, ORE., *First* prints the addresses of new families for members to call upon.
 WEBSTER GROVES, MO.—The pastor prints daily Bible readings for his people, which form the basis of the midweek service and are suggested for use at family worship.

February Receipts of the A. M. A.

	1902	1903
Donations,	\$15,106.87	\$13,023.70
Estates,	9,710.86	4,657.99
Tuition,	6,192.78	6,672.66
Total,	\$31,010.51	\$24,354.35
5 mos. 1902	\$75,745.98	\$71,372.01
5 mos. 1903	80,456.70	39,338.87
Total,	\$128,761.83	\$124,765.61

A decrease in donations of \$4,473.97, and in estates for current work of \$1,217.89, and an increase in tuition of \$1,695.64; net decrease, \$3,996.22.

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Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 16, 10.30 A. M. Subject, *The Laws of Hammurabi*, a recently discovered Babylonian Code of 2300 B. C. Speaker, Prof. George F. Moore of Harvard Divinity School.

SUFFOLK NORTH, SOUTH AND WEST ASSOCIATIONS, joint meeting, Union Church, Boston, March 31.

Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE, Topeka, Kan., April 30—May 3.

SPRING STATE MEETINGS

Florida,	New Orleans,	April 2-5
Louisiana,	Albuquerque,	April 3-5
New Mexico,	Westville,	Mar 26-29
New Jersey,	Asbury Park,	April 21-22
Missouri,	Pierce City,	May 4-6
New Hampshire,	Newport,	May 5-7
Kansas,	Salina,	May 7-11
Indiana,	Indianapolis,	May 12
Illinois,	Evanston,	May 18
South Dakota,	Mitchell,	May 19-20
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
Iowa,	Creston,	May 19-22
Rhode Island,	Providence,	May 26-27
Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

Marriages

The charge for marriage notices is twenty-five cents.

PINGREE-MERRILL—In Boston, at the Old South Church, March 4, by Dr. G. A. Gordon, Rev. A. H. Pingree of Norwood, Mass., and Miss Christie Merrill, daughter of the late Moses Merrill of Boston.

THURSTON-ALDRICH—In Plymouth, Mass., March 4, by Rev. D. M. James, assisted by Rev. J. K. Aldrich, father of the bride, Joseph P. Thurston and Evelyn Percival Aldrich, all of Plymouth.

Deaths

HOLMES—In S. Hanson, Mass., Feb. 17, Miss Hittie C. Holmes, of Halifax, aged 55 yrs. A devoted daughter, loving sister and faithful friend.

LINDROOS—In Helsingfors, Finland, Jan. 29, Rev. Karl A. Lindroos, pastor of the Finnish churches of Ashtabula and Conneaut, O.

TREAT—In Greenfield, Mass., Jan. 29, Rev. Sidney H. Treat, rector of St. James Episcopal Church, aged 31 yrs. He was a son of Rev. Charles R. Treat and grandson of Dr. Selah B. Treat, for a long time secretary of the American Board.

MRS. J. G. LORING

Mrs. Louise W. Loring, formerly of Yarmouth, Me., died very suddenly at her home in Marlboro, after a brief illness. Her death came as a surprise to all, as she was thought to be recovering from her sickness. She was fifty-seven years old and was the widow of Capt. Jacob G. Loring, who was lost at sea twenty-five years ago. Three children, a daughter and two sons, together with two sisters and a brother, survive her.

Mrs. Loring was a lady whose quiet, gentle ways won friends for her wherever she went. She leaves a large circle of friends to mourn her departure.

The funeral services, which were conducted by Rev. David Wallace, pastor of the Congregational church, were held at her late residence in Marlboro. Mrs. Loring had been a member of the Congregational church for forty years.

ADDISON A. SMITH

On Jan. 7, at the age of seventy-one, there passed to the higher life, Deacon Addison A. Smith of the Second Congregational Church of West Medway, Mass., followed five days later by his wife, Mary A. R. Smith, aged seventy years, so that in death they were scarcely divided. By their departure the church of which they were so long faithful and devoted members sustains a severe loss.

Deacon Smith was a good man, full of the Holy Ghost and of faith, gifted in prayer, well-versed in Scripture, apt to teach, an active worker in the Sunday school and the prayer meeting, a valuable helper and friend of the minister.

Mrs. Smith was a rare woman, sweet yet strong, brave, helpful and hopeful and of a contagious cheerfulness. Both she and Mr. Smith had a great relish for the most spiritual truths of the Bible, and an unflinching faith in them.

Two daughters, married, survive, one of whom, when left a widow a few years ago with five young children, was welcomed back to her father's house, which has been her home ever since.

And O, 'twas sweet, so soon to meet

And be once more together;

Husband and wife, in that new life

To part no more forever.

REV. B. N. SEYMOUR

Rev. Bela N. Seymour, of Washington, D. C., died in Interlaken, Stockbridge, at the home of his son, on Feb. 27.

Rev. B. N. Seymour was born in Granville, graduated Williams 1852 and Union Seminary 1855. Starting for Marquesas Islands, he, with his wife, Emily Morse of Mount Holyoke 1855, spent seventeen years of severest toil as pastor, patriot and citizen in the early days in California. After pastorates in Walpole, New Ipswich, N. H., Vernon and Huntington, Ct., he spent his last sixteen years in loving toil with the Fifth Church in Washington, D. C. He leaves two sons, Dr. A. M., of Fort Washington, Pa., and Rev. E. P., of Interlaken, in whose home he had spent the last few months.

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Among the Seminaries

ANDOVER

Two publications distinguished February: The Booklet of Views and the Annual Catalogue. The former contains a striking map, indicating the centrality of the seminary for purposes of study, with views of exteriors and interiors of the Brick Row, Seminary Chapel, Breechin Library, Borden Gymnasium, Elm Walk and Phillips Inn. The latter, which comes out on time, shows a full faculty and a number of new courses. The chapel preachers in February were Professors Hincks and Day, Rev. C. H. Oliphant and Rev. Nehemiah Boynton, D. D., Feb. 22 (a stirring patriotic sermon). The schedule for March includes Dr. Lyman Abbott, Pres. George Harris, D. D., and Rev. W. E. Wolcott. Social life has been marked by a large reception in Bartlet Chapel, which embraced the upper classes of Phillips and Abbot Academies, and was entertained by special music.

The close relations between seminary and academy appear in the probably prolonged occupancy of the stone chapel for morning prayers of the academy and the continued use of lecture-rooms in Bartlet Chapel, pending the restoration of the academy building, which is being pushed.

The work of bringing the seminary's Historical Catalogue down to date has been vigorously taken up. This catalogue is a valuable historical reference-book. Andover has graduated over 2,000 men, many of them greatly distinguished at home and abroad. The alumni have already begun to push for funds, their committee consisting of Rev. Messrs. W. E. Wolcott, J. L. Hill, D. D., H. P. Dewey, D. D., and W. M. McNair.

Most of the Seniors and Middlers, by invitation of the professor of homiletics, attended the recent installation of Rev. John Hopkins Denison, occupying seats together in the center of the house, and making the exercises the subject of vigorous critical discussion on the following day.

Much attention is being given to the work of training preachers. Members of the Middle Class preach full written sermons every third Friday, while the Seniors preach every Friday morning. Professor Day and Mr. Gunnison, instructor in elocution and expression, conduct these exercises together. After the sermon, criticisms by the classes follow; then these are dismissed, and the two instructors put the students through a vigorous discipline by himself. The sermons are delivered in the Seminary Chapel, an admirable auditorium for the purpose.

Mr. Rossiter Howard began, with the opening of the second semester a class in vocal music for the whole seminary. President Slocum's course of lectures upon The Christian Evolution of the West will open April 16.

OVERLIN

Dr. C. A. Vincent of Galesburg, Ill., recently gave a strong address to the seminary students on Things That Abide.

Professor Bosworth has given seven addresses at the University of Michigan under the auspices of the Y. M. C. A. He visited the University of Illinois not long ago in a similar way.

The patriotic address in honor of Washington was delivered by Gen. Giles W. Shurtleff of Oberlin. In the evening the reception by the general faculty to the students in the new Warner Gymnasium was attended by about 1,500.

Mr. Edwin Markham, on a late visit to Oberlin, gave a reading of his verse.

President King is actively pushing the canvass for gifts to meet the conditions of Oberlin's Eastern benefactor, with gratifying success.

ATLANTA

The seminary has recently added another worker, Dr. E. A. Berry of Cedar Rapids, Io. Increasing financial needs have called for a man to give full time. The president, having the organization and development here to care for, has been unable to present the cause to Northern churches to the extent deemed necessary. Dr. Berry has been called to the position of secretary in order to make known the needs of the field in the North and West. The trustees believe that this is a wise selection. Recommendations from many leading men in the denomination in the Northwest testified to his eminent fitness for the position. For the last seven years he has been pastor of First Church, Cedar Rapids, which accepted his resignation reluctantly. Dr. Berry has scholarship, success and sympathy. The South needs the first, the second promises further usefulness and the third is indispensable in order to do the work required here. He is loyal to Congregationalism and for twenty-five years has advocated its claims in the West and South.

The history and work of the denominational benevolent societies is being emphasized this term by a series of lectures covering the period. The study of Congregational history has proved interesting, and our young men will go out with a knowledge of traditions dear to Congregationalists everywhere.

Another interesting feature has been a weekly lecture by leading divines in the city or elsewhere. Recently Dr. W. W. Landrum, pastor of the First Baptist Church, Atlanta, spoke on The Worth of Christian Culture.

The Junior Class numbers fifteen.

J. E. K.

UNION

A series of Sunday afternoon sermons on the Doctrine of Salvation is in progress at the seminary chapel. Besides Professors Vincent, McGiffert, Knox and T. C. Hall of Union, the list of preachers includes Profs. G. F. Moore and F. G. Peabody of Harvard, H. P. Smith of Amherst, Porter of Yale, Platner of Andover, Clark of Colgate, Bowne of Boston and Drs. W. R. Richards and W. R. Huntington of New York city.

Despite the absence of President Hall and the consequent omission of his courses, the department of missions has been well carried on. In November Mr. Robert E. Speer gave a series of seven lectures on Missionary Aspects of Great Movements and in January Dr. C. L. Thompson delivered six on the Evangelization of America. Professor Knox during the first semester offered an elective on the Ethnology of Faiths, and is now giving a general course on Missions. A large proportion of the students have elected these courses.

H. S. C.

The Church Prayer Meeting

Topic, March 15-21. Christ's Temptations: and Ours.

At the beginning of his ministry. Matt. 4: 3-11. In the time of his prosperity. John 6: 15; Matt. 14: 23. At the close of his ministry. Luke 22: 40-46. A prayer in time of temptation. Ps. 27: 7-14. Divine counsel in temptation. Luke 22: 31, 32; Heb. 4: 15, 16.

[For prayer meeting editorial see page 377.]

The opponents of woman's suffrage have a vigorous supporter in Dr. Lyman Abbott, who has spoken for them before a committee of the Massachusetts legislature, and last week enlightened New Hampshire legislators on the same subject. And Mrs. Abbott, the president of the Anti-Suffrage League, is a woman who knows what a woman's rights and privileges are and ought to be.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance.

You who read the pages of *The Congregationalist* are entitled to receive, Free and Prepaid, a small trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the stomach, bowel troubles and urinary organs.

All readers of this publication, who need a cure for sluggish and congested liver, indigestion, flatulence, constipation and kidney troubles should write immediately to Vernal Saw Palmetto Company, 122 Seneca St., Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, Free and Prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder worker. For sale by all leading druggists.

EUROPE \$235 All expenses. Best tours. Lowest prices. Sailing June 10, July 1, 8. Programs of Edwin Jones, 462 Putnam Ave., Brooklyn, N. Y. FALL TOUR TO EUROPE AND PALESTINE. Sailing Aug. 5, 70 days, \$490.

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A party will Leave New York, Saturday, April 11, on the large twin-screw North German Lloyd steamship "Princess Irene" for our

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OTHER EUROPEAN TOURS

Two Tours to France and the British Isles. (71 days each), June 4 and July 2.

Eight Annual North Cape Tour (71 days), June 9.

Summer Tour Through Switzerland, etc. (85 days), June 9.

Northern, Central and Southern Europe, including Russia (113 days), July 7.

In several instances combinations of these tours may be made.

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Tours to California, March 12 and 17, and May 2.

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Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON,
MARCH 7

The theme of the hour chosen by the leader, Miss Miriam B. Means, was Our Father's Business, illustrated by our Lord himself, by Paul, by disciples of today like Dr. Grenfell, many missionaries and other faithful workers. Miss Means, having extended the generous hospitality of her home to many weary workers who have come from the foreign field needing rest, as well as to many self-denying ones whose mission is in the home land, is a competent witness when she testifies to the self-effacement and deep-seated happiness of her missionary friends.

Mrs. Joseph Cook referred to the lectures of Dr. Charles Cuthbert Hall in India, and his wise methods in approaching people, not antagonizing, but winning them by love, and to the honor bestowed upon Mr. Hume, the son of Rev. R. A. Hume, who accompanies Dr. Hall's family as instructor for the children.

Miss Stillson, recently of the Zulu Mission, who has just come to Berkeley Temple as pastor's assistant, was present, and gave some interesting glimpses of the work with which she has been associated in Africa. The transformation in many a girl who has come from a *kraal* home to the influences of one of the boarding schools as Miss Stillson describes it, would seem reward enough for any individual or society furnishing a scholarship in such a school.

Moving for Another Federation

The attendants upon the meeting of the Boston Evangelical Alliance, Monday, were given a bit of the scheme looking toward the federation of that body with the Evangelistic Association of New England. Chairman W. T. McElveen stated that at a recent conference of the officers of both organizations such a merger was approved. He called for a motion creating a committee to consider the matter further. Such a committee was voted after a brief discussion, indicating the radical difference in the purposes of each society, and will be appointed by the president, Rev. A. C. Dixon, D. D. This proposal for the federation was an overture from the alliance. The association approves it provided the feature of its public meeting is not to be eliminated. At no other gathering is there such an assembling of the evangelical ministers of Boston and vicinity. The alliance's hospital work and summer Common preaching are entirely in line with the association's work.

Dr. John Robertson of Glasgow spoke upon The Preacher of the New Testament the Need of the Day. Dr. H. C. Applegarth closed the session.

A Medford Edifice Burned

The house of worship of the West Medford, Mass., church was practically destroyed by fire, supposed to be incendiary, the night of March 3. The estimated loss is not far from \$20,000, and the insurance on building and organ amounts to \$12,000. It is probable that the church will build again, though on a different site, presented some time ago. The first collection for the new edifice was taken at the last midweek meeting without previous announcement. Rev. J. V. Clancy is pastor. Services will be held for the present in Holton's Hall.

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News from Berkshire

MINISTERIAL TRANSFERS

Last month Rev. A. B. Penniman was dismissed by council from the church at Adams, and he has already entered upon the pastorate of Ravenswood Church, Chicago. The council was unusually emphatic in its commendation of the character and faithful service of both Mr. and Mrs. Penniman. The Adams church does a large institutional work in this center of industry, and this has been administered with much ability. By means of a Men's Club the evening services have reached large numbers of young men. Mr. Penniman leaves the church thoroughly organized and in fine condition for his successor. He will be much missed from the ministerial fraternity of Berkshire County.

Rev. Garrett V. Stryker removes from his country parish near Williamstown, in the White Oaks region, where he has done successful work for the past six or seven years, to the still more important parish at Mill River, in South Berkshire, recently vacated by Mr. and Mrs. J. B. Lewis. It is thought that Mr. Stryker possesses just the necessary qualifications for carrying on the work in the new field to which he has been called.

MISSIONS

At the instance of the church in Stockbridge, Rev. E. S. Porter, pastor, there was held last month a missionary conference to which nearly all the churches sent regularly appointed delegates. Helpful addresses were delivered by Messrs. Gutterson and Hicks, and the informal conferences were suggestive and inspiring. A missionary committee for the county was appointed with a view to increasing the gifts of the churches.

A THREEFOLD MEETING

A union meeting of the Berkshire North and South Associations was held in Pittsfield this month in connection with a meeting of the Congregational Club. The question of the Western Massachusetts

Bible Society was brought up, and the relation of its work to the American Bible Society. The associations unanimously agreed to withdraw their support from the Western Massachusetts Society as at present conducted, and to recommend to churches and individuals that gifts for Bible work be sent directly to the American Bible Society. The associations had the pleasure of having with them Secretary Colt, who reported a falling off in the gifts of our churches to the Massachusetts Home Missionary Society. The Congregational Club meeting was addressed by Mr. Talcott Williams of Philadelphia, who spoke hopefully of the industrial situation.

WORK FOR YOUNG PEOPLE

For some time a quiet but effective work among the boys and young men of Interlaken and Stockbridge has been carried on in connection with the churches in those places. March 1 Secretaries Armstrong, Boardman and Fellows of the state Y. M. C. A. held a deputation day in Stockbridge, with the idea of developing and solidifying the work already begun. In Pittsfield the work among the young people was never more effectually carried on. Secretary Huntress of the Y. M. C. A. is making himself felt as a strong factor in the life of the city; the Boys' Club, with Mr. Jordan as superintendent, has a large membership, and the Industrial School in the North End carries on gymnasium, carpentry and manual training work for the boys and young men; with basket-weaving, cooking and sewing classes for the girls and young women.

SPIRITUAL GROWTH

An unusual number of accessions on confession are being reported. The spiritual ministry is not being forgotten by our local pastors. It is hoped and believed that the present Lenten season will be one of the most fruitful in spiritual ways that our churches have known for years.

OUR COUNTY MINISTER

Rev. S. P. Cook has made his annual report. He has visited every section of our county, carried on consecutive work at the county jail, held special missions in Franklin County and in Vermont, besides writing innumerable letters and making many personal visits. Sheriff Fuller at the county jail attributes the remarkably small number of prisoners directly to Mr. Cook's work and says that for this alone the county could well afford to pay his entire salary out of its treasury. From this it can be seen that Berkshire County could ill afford to dispense with Mr. Cook's services. B. C.

Congregational Club Meetings

The Ashuelot Club, meeting with First Church, Keene, N. H., was favored with an address by Rev. Dr. D. N. Beach on Washington and Roosevelt.

The Fox River Club, entertained in an all-day meeting by Union Church, Somonauk, Ill., had addresses by Dr. W. E. Barton, on The Old World in the New Century, and by Dr. W. A. Bartlett, on The Power of the Church. The after-dinner hour was enlivened by unique toasts.

The Minnesota Club listened to Pres. J. H. George, D. D., of Chicago Seminary, on The Theological Seminary and Its Work. It met in the new People's Church, St. Paul, fully decreed last week, which has risen resplendent from its ashes; and gathered early to view the sixty-five art windows, which can be seen only by daylight.

The Women's Congregational Club of Cleveland and vicinity held its first meeting at Euclid Avenue Church Feb. 24. The exercises included a social at 10.30 A. M., lunch at 12 and addresses, beginning at 1.30, on The Purpose of the Club, The Child in the Home, His Relation to Sunday School and Church. A Question Box closed the program.

Men are not born even-gaited either for walking or thinking, but they'll get on nicely together if the long gait will shorten up a bit and the short one lengthen out a little. No one can bring any one quite to his own pace. —Edward T. Fairbanks.



I am to thoroughly clean the teeth, and I do it.

Sold Only in a Yellow Box—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush. Send for our free booklet, "Tooth Truths."

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Pyramid Pile Cure, the Only Known, Certain Remedy for Piles and Hemorrhoids.

Trial Package Mailed Absolutely Free to Any Sufferer Sending Name and Address.

Pyramid Pile Cure is guaranteed to cure any case of piles whether they be itching, bleeding or blind; any case of hemorrhoids or rectal ulcers and to do it quickly and permanently.



They are made in the form of suppositories and contain nothing which can possibly harm the most delicate; are astringent, antiseptic and healing and are applied by yourself in the privacy of your own home, without an embarrassing, delicate and expensive examination by your physician and without the torture of a surgical operation which at best gives only temporary relief.

The trial treatment which we send you by mail free will give instant relief and if it be promptly followed up by the use of Pyramid Pile Cure, which any druggist will sell you for 50 cents a box, a cure is guaranteed or your money refunded, if after using one-half a full box you are not satisfied that it will cure you. If you prefer to have the remedy come direct from us, we will mail it in perfectly plain package on receipt of price. PYRAMID DRUG CO., 116 Main St., Marshall, Mich.

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In our issue of Feb. 28 there was an error in price in the advertisement of A. S. Barnes & Co. Home Thoughts sells for \$1.30 net instead of \$1.20 net per volume.

INDUSTRIAL ART IN 1903.—The growth of industrial art in this country goes steadily forward, and every year sees an advance in the artistic standards of all classes of society. It is possible now to purchase the artistic at the cost of the commonplace, and this is especially true of furniture and of one house in this city—the Paine Furniture Company of Canal Street. It is hard to understand how such beautiful furniture can be sold for the low figures which they quote.

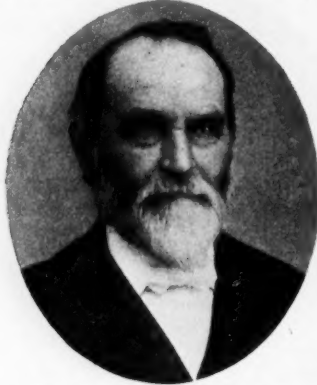
CHEAP RATES TO PACIFIC COAST.—The Nickel Plate Road will sell daily Feb. 15 to April 30 special one way tickets Buffalo, N. Y., to Pacific coast points at \$42, special rates also to other points in far West this side of Pacific coast. Mr. L. P. Burgess, N. E. P. Agt., 268 Washington Street, Boston, Mass., will be pleased to give rates and full information to any desired point. A postal card will do; write today.

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A Half Century of Ministry in California

Fifty years of faithful service in a single state deserve unwonted tribute. Rev. William C. Pond, D. D., has just completed seventy years of life, fifty years of ministry in California, and thirty years of pastorate in Bethany Church, San Francisco, and of superintendence of Chinese work throughout the state under the American Missionary Association. This is a remarkable record, all the more so since Dr. Pond has rarely had a vacation and still possesses unbroken health and almost undiminished vigor.

The son of Rev. Dr. Enoch Pond, after



REV. WILLIAM C. POND, D. D.

graduating from Rowdoin College and Bangor Seminary, he made at once the long voyage around Cape Horn and arrived in San Francisco Feb. 23, 1853, the day following his birthday. Then came pastorates in San Francisco, Downieville, Petaluma and San Francisco again. He organized Bethany Church Feb. 22, 1873, and has thus been its only pastor. At the same time he assumed the Chinese work, which has become equally his passion and his memorial. To the latter he has given himself without stint, collecting personally a large part of its yearly expenditure, superintending its work in detail, spending his annual vacation in arduous visitation of its missions throughout the state. Bethany Church has steadily prospered, as that section of the city has grown. Eight hundred and eighty-five persons have been received into membership. Its property has been cleared of debt. Its part in the Chinese and all other mission work has been generous.

Dr. Pond was for years a conspicuously devoted and useful trustee of Pacific Theological Seminary. No service was too great for his faith and labor. At one time he raised \$35,000 and again \$22,000 to deliver the seminary from debt and assure its future, his church

HE CAN.

Because he has been over the road.

A Grocer down in Texas said that when he first put in a stock of Postum Food Coffee he concluded to try it himself to know how well he could recommend it to his customers. He says: "I quit using coffee and had Postum prepared according to directions on the package and found it a most healthful, toothsome beverage."

I had been troubled seriously with stomach trouble but after leaving off coffee and using Postum I gradually got better and better. That interested me so I persuaded my mother-in-law, who is over sixty and a confirmed coffee drinker, to quit coffee and drink Postum.

She has suffered for years with stomach trouble and food coming up in her throat after eating. As soon as she quit coffee and began using Postum this distress stopped and she has been getting better and better ever since.

A short time ago a lady who was starting West bought up my entire stock of Postum for fear she could not find it where she was going.

From my own experience one can readily see that I can recommend Postum very highly." Name given by Postum Co., Battle Creek, Mich.

nobly sparing him for months at a time for this critical service.

Fitting but inadequate memorial exercises have been held in San Francisco. The Congregational Chinese Association gave a dinner and reception in his honor. On Feb. 22, 1903, rounding out thirty and fifty and seventy years to a day, Dr. Pond preached an anniversary sermon in the morning. At the evening service the mortgage, just paid, was burned, and several addresses retold the story of the church. Next evening the San Francisco Association of Congregational Churches and Ministers held a fellowship meeting in Bethany Church, when further honor was shown to Dr. Pond in addresses by his fellow veterans, Drs. S. H. Willey, J. H. Warren and George Moor, and by Rev. Messrs. Jee Gam and J. K. Harrison, the whole closing with a social hour.

While in the nature of the case Dr. Pond's notable lifework is largely done, his friends and associates pray that he may yet be spared for serene and fruitful years. In particular, the Chinese work requires his hand for maturing important plans. Though his place is secure in the Christian history of California, he may yet write in red life-blood several chapters in the saving of a state. And the younger world ever needs these fathers in Israel tarrying toward the sunset, not only for maturest counsel, but equally as objects of reverence and affection and as teachers of enthusiasm, sacrifice and faithfulness.

C. S. N.

An Honorable Succession

Rev. Henry H. Riggs, grandson of Dr. Elias Riggs, late of Constantinople, and son of Rev. Edward Riggs, D. D., of Marsovan, Turkey, has just been appointed president of Euphrates College at Harpoot, Turkey, to succeed Rev. C. Frank Gates, D. D., LL. D., who has resigned to accept a position in Robert College, Constantinople. Mr. Riggs was born in Turkey and lived there until fifteen years of age; is a graduate of Carleton College, Northfield, Minn., and taught for three years in Anatolia College, Marsovan, before taking his theological course at the seminary in Auburn, N. Y., where he graduated in 1902. He was appointed missionary of the American Board in January of that year, and went to Cesarea, Turkey, the following summer. He is now at Harpoot.

Miss Ruth P. Hume, M. D., daughter of Rev. Dr. R. A. Hume of Admednagar, India, has just been appointed a missionary of the Board with designation to the Marathi Mission. Dr. Hume is a graduate of Wellesley and the Woman's Medical College of Philadelphia. She is now acting as interne in the New England Hospital, Boston. Both Dr. Hume and President Riggs are in the third generation of missionaries on both sides. J. L. B.

Somehow we have not heard of so many ministerial overcoat purloinings this season as during some previous winters. Perhaps parsons have learned from the sad experiences of not a few of their class to lock the doors of their studies when they enter the pulpit, and perhaps some pastor's coats are so threadbare that no respectable thief would think of laying hands on them. One popular Boston pastor, however, early in the winter suffered the loss of a prized coat, while a pastor in a Western city was plunged in gloom only the other Sunday when he returned to his study and found that his new coat had just been stolen. A soft-hearted and sympathetic deacon immediately collected seventy-five dollars to get him a new one and just as the despoiled minister was looking forward to arraying himself in far more gorgeous apparel than he had ever worn, he learned from the police that his own coat had been recovered at a second-hand store. So back went the seventy-five dollars to the various donors and the world will never see the elegant garment with which the pastor might have been attired. But why didn't he suggest to his deacon that the money be turned into a linen duster and other desirable accessories of a summer vacation?

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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ANÆMIA, COLDS, LA GRIPE,
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Reduces Fever

and eliminates waste matters in the quickest, gentlest way.

"It's good for children, too."
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In and Around New York



North Church

Church Home for North New York

Plans have been filed for the new edifice of North New York Church. It is to be Romanesque in style, with a central main entrance and two side towers. The lower floor, about four feet below street level, will be devoted to the Sunday school. This will be divided into three distinct sections; and while these have separate entrances and exits, yet all rooms can be connected by opening the movable partitions. On this floor is also a gymnasium and banquet room, with kitchen. The main auditorium will have circular pews descending slightly toward the platform. On the gallery level will be rooms of the young people's societies and a ladies' parlor; and above, quarters for the sexton and his family. The exterior will be stone, with marble front and carved trimmings of selected limestone.

ASKING QUESTIONS.

An Inquiry Changed a Man's Whole Life.

When you get a man to recognize that his bad feelings come from improper food and that he can get well by using scientific food, the battle is half won. One of New York's business men says:—

"I was troubled for a long time with indigestion, headache, and stomach trouble, and had taken various medicines but with no good results. I concluded to see how a change of food would affect me. I never cared particularly for cereals of any kind, but ate meat and pastry continually and drank coffee.

I found on inquiring, that Grape-Nuts were highly spoken of and decided to give them a trial. To say I was surprised at the result would not begin to do justice to my feelings. My headaches left me; my brain became clearer and active; my attacks of indigestion grew fewer and fewer until they ceased entirely and where I once went home tired, fagged out and indisposed to any exertion whatever, I now found a different state of affairs.

My color was good, my muscles strong and firm and fully equal to anything I asked of them, instead of soft and flabby. I live two miles from my business and walk it daily back and forth, if the weather permits. I am 35 years old and feel as well and strong as when I was 30, and can ride 70 miles a day on a bicycle without feeling any bad results." Name given by Postum Co., Battle Creek, Mich.

The estimated cost of the building will be \$50,000.

Dr. Waters Installed at Tompkins Avenue

Thirty-six churches were represented at the council called to examine and install Dr. N. McGee Waters last Wednesday. Dr. McLeod was moderator; Dr. Gunsaulus preached on The Prophetic Character of the Saviour. Dr. Hillis made the charge to the pastor, and Dr. Cadman, coming from a sick bed, charged the people. Drs. Kent, Jefferson and Lyman also took part, the last named giving the right hand of fellowship.

A New President for the Bible Society

The American Bible Society, which has been without a president since the death of Judge Fancher several years ago, has filled the vacancy by electing Dr. Daniel C. Gilman, former president of Johns Hopkins University, whose brother, Dr. Edward W. Gilman, was long one of the society's secretaries.

Sunday Afternoon Meetings for Men

The Young Men's Christian Association in Brooklyn is holding on the Sunday afternoons of March a series of meetings for men in the Orpheum Theatre. A committee of Brooklyn pastors, including Drs. Dewey, Clarke, Adam, Henson and Parker, has been of great assistance. Thirteen hundred men attended the first meeting. Fine music is a feature. Next Sunday's speaker will be Dr. Barbour of Rochester.

A Fund in Aid of Students

When the late Dr. Deems was pastor of the Church of the Strangers in New York his work was greatly helped by a band of women known as the Sisters of the Stranger. These women have now turned over to a new organization the Charles Force Deems Educational Fund, being money which they had accumulated, to be the nucleus of a fund, the income of which is to be loaned to needy students in schools and colleges of the United States. A board of seven trustees has the management, with power to increase and invest the money, and to lend the income to students whose applications for aid it shall approve. Mr. S. B. Downes is treasurer.

C. H. A.

NEVER TOO LATE

To Try a Good Thing.

I am fifty-two years old and for forty years of that time I have been a chronic catarrh sufferer, says Mr. James Gieshing, of Allegheny City; with every change of weather my head and throat would be stuffed up with catarrhal mucus.

I could not breathe naturally through the nostrils for months together and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail and I realized something must be done.

I tried inhalers and sprays and salves which gave me temporary relief and my physician advised me to spray or douche with Peroxide of Hydrogen. But the catarrh would speedily return in a few days and I became thoroughly discouraged.

I had always been prejudiced against patent medicine, but as everything else had failed I felt justified in at least making a trial.

Our good old family physician, Dr. Ramsdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets because he knew what they contained and he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe, containing no cocaine or opiates.

The next day I bought a fifty-cent box at a drug store, carried it in my pocket, and four or five times a day I would take a tablet; in less than a week I felt a marked improvement which continued, until at this time I am entirely free from any trace of catarrh.

My head is clear, my throat free from irritation, my hearing is as good as it ever was and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets.

These tablets contain extract of Eucalyptus bark, blood root and other valuable antiseptics combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the antiquated treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

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